ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਨਿਤਨੇਮ ਸੰਥਿਆ ਪੋਥੀ

(Nitnem Senthia Pothi)

(A Guide for Gurbani Pronunciation & Punctuations)

ਪ੍ਰਕਾਸ਼ਕ:
ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਕੈਡਮੀ

Table of Contents

ਜਪੁ ਜੀ ਸਾਹਿਬ

੧ੴ ; ਸਤਿਨਾਮੁ , ਕਰਤਾ ਪੁਰਖੁ , ਨਿਰਭਉ ਨਿਰਵੈਰੁ ; ਅਕਾਲ ਮੂਰਤਿ , ਅਜੂਨੀ ਸੈਭੰ , ਗੁਰਪ੍ਰਸਾਦਿ ॥ (੧-੧, ਮਃ ੧)

There is only one Almighty without duality (EAK), life within the entire creation (ONGKAAR), true form in all ages and time dimensions (Sat) (never change), he exist everywhere(NAM), he is the creator (KAR) and sustainer (TA), he exists in all the worlds (PUR), he destroys all the worlds (KH), he is without (NIR) fear (BHAO), he is without (NIR) enmity (VAIR), he is immortal and beyond time (AKAAL), such is his form (MURAT), he is beyond reincarnation and is unborn (AJUNEE), he is self-illumined and self-existence (SAIBHANG), destroyer of the darkness of ignorance (GU) and the illuminator of knowledge (RU), Grace (PERSAD) meaning the Almighty who is the life form of all is obtainable only with the Guru's grace.

॥ ਜਪੁ ॥ (੧-੩, ਮਃ ੧)

Chant and Meditate:

ਆਦਿ ਸਚੁ ; ਜੁਗਾਦਿ ਸਚੁ ॥ (੧-੪, ਜਪੁ, ਮਃ ੧)

The time before the creation was created (Aadh) the Almighty was the truth (Sach), when the visible and invisible creation was created but the religious practices of the time of Satyug was not widely being practiced (Jugaadh) during this age Almighty was still the truth,

ਹੈ ਭੀ ਸਚੁ ; ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥ (੧-੪, ਜਪੁ, ਮਃ ੧)

Even now when the entire creation is in place Almighty is still the truth, Guru Nanakji says that in future during the entire creation's doom Almighty will remain as the truth.

ਸੋਚੈ , ਸੋਚਿ ਨ ਹੋਵਈ ; ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ (ਲੱਖ ਬੋਲੋ) (੧-੫, ਜਪੁ, ਮਃ ੧)

Physical body cleaning never purifies the Antahkaran from unreasonable worldly love (Rag) and envy (Dwekh), although the physical body is cleaned hundred thousand (lakh) times.

ਚੁਪੈ , ਚੁਪ ਨ ਹੋਵਈ ; ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ (੧-੫, ਜਪੁ, ਮਃ ੧)

Although one refrains himself from speaking but the mind never becomes mute from creating thoughts (sangkelap) and counter thoughts (vikelap).

ਭੁਖਿਆ , ਭੁਖ ਨ ਉਤਰੀ ; ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ (੧-੫, ਜਪੁ, ਮਃ ੧)

Remaining hungry physically will not vanish greed (hunger) of worldly materials even if one is to obtain a pile containing of materials available in the universe materials is tied upon meaning abstaining from food will not vanish greed neither will greed vanish if one obtains all material things.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ; ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ (੧-੬, ਜਪੁ, ਮਃ ੧)

Even if a person has hundreds of thousands of worldly intelligence but not even one goes along in obtaining Almighty.

ਕਿਵ , ਸਚਿਆਰਾ ਹੋਈਐ ; ਕਿਵ , ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ (੧-੬, ਜਪੁ, ਮਃ ੧)

Question: Then how can one be truthful enough to obtain Almighty and how will the curtain of false be torn?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ;
ਨਾਨਕ , ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ (੧-੭, ਜਪੁ, ਮਃ ੧)

Answer: One must stay consistently delighted during blissful and painful moments of this life by realising the reality that whatsoever happens is in accordance to Almighty's will based on my previous deeds.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ; ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ (੧-੭, ਜਪੁ, ਮਃ ੧)

The entire creation including physical body and nature is created in Almighty's command such Almighty's command cannot be described.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ; ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ (੧-੮, ਜਪੁ, ਮਃ ੧)

Life within the entire creation and the blessings of being great are both in Almighty's command.

ਹੁਕਮੀ , ਉਤਮੁ ਨੀਚੁ ;
ਹੁਕਮਿ ਲਿਖਿ , ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ (੧-੮, ਜਪੁ, ਮਃ ੧)

In Almighty's command some are great (rich, influencial, etc.) and some are inferior (poor, unknown, etc,); within Almighty's command one goes through the pre-determined writ of pleasures and pains.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ;
ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ (੧-੯, ਜਪੁ, ਮਃ ੧)

In Almighty's command some receive rewards of attaining their real-self (Atma) and some are roaming in the reincarnation cycle where there are numerous births and deaths.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ; ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ (੧-੯, ਜਪੁ, ਮਃ ੧)

Therefore the entire universe from Brahma to an ant is within Almighty's command and there is nothing beyond Almighty's command.

ਨਾਨਕ , ਹੁਕਮੈ ਜੇ ਬੁਝੈ ; ('ਬੁੱਝੈ' ਨੂੰ ਭਾਰਾ ਬੋਲੋ)
ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥ (੧-੧੦, ਜਪੁ, ਮਃ ੧)

Guruji says that the ones who understand Almighty's command never speak out egoistic words (in ego) and accepts Almighty's will.

ਗਾਵੈ ਕੋ ਤਾਣੁ ; ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ (੧-੧੦, ਜਪੁ, ਮਃ ੧)

Who can ever sing the complete strength of Almighty? No one can sing Almighty's strength as there is no one with such strength.

ਗਾਵੈ ਕੋ ਦਾਤਿ ; ਜਾਣੈ ਨੀਸਾਣੁ ॥ (੧-੧੧, ਜਪੁ, ਮਃ ੧)

Who can ever sing Almighty praises by understanding His obvious gifts.

ਗਾਵੈ ਕੋ ; ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ (੧-੧੧, ਜਪੁ, ਮਃ ੧)

Who can ever sing the virtues and praises of Almighty, even the four Vedas describe Almighty but still the end is far beyond.

ਗਾਵੈ ਕੋ ; ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ (੧-੧੧, ਜਪੁ, ਮਃ ੧)

Who can ever sing Almighty's strength as the contemplation of knowledge pertaining to Almighty is extremely difficult.

ਗਾਵੈ ਕੋ ; ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ (੧-੧੨, ਜਪੁ, ਮਃ ੧)

Who can ever sing the Almighty's strength that creates the physical bodies from dust (5 principal elements) and then destroy them as well.

ਗਾਵੈ ਕੋ ; ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ (੧-੧੨, ਜਪੁ, ਮਃ ੧)

Who can ever sing the Almighty's strength that enables the subtle body (Sukhshem Serir) to gain the power to carry the physical body around.

ਗਾਵੈ ਕੋ ; ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ (੧-੧੨, ਜਪੁ, ਮਃ ੧)

Who can ever sing the Almighty's strength that exist within but is seen to be far away and beyond comprehension

ਗਾਵੈ ਕੋ ; ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ (੨-੧, ਜਪੁ, ਮਃ ੧)

Who can ever sing the Almighty's strength although it is seen and very obvious.

ਕਥਨਾ ਕਥੀ ; ਨ ਆਵੈ ਤੋਟਿ ॥ (੨-੧, ਜਪੁ, ਮਃ ੧)

All the scholars of divine knowledge have narrated the Almighty's truthful thoughts and have discourses on His strength, endlessly.

ਕਥਿ ਕਥਿ ਕਥੀ ; ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ (੨-੧, ਜਪੁ, ਮਃ ੧)

Although millions have narrated with millions of descriptions but no one has ever been able to discover the limit of Almighty's praises.

ਦੇਦਾ ਦੇ ; ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ (੨-੨, ਜਪੁ, ਮਃ ੧)

Almighty is such a bestower who has been donating ever since the creation was created, He keeps on giving without being tired though the receivers get tired of receiving.

ਜੁਗਾ ਜੁਗੰਤਰਿ ; ਖਾਹੀ ਖਾਹਿ ॥ (੨-੨, ਜਪੁ, ਮਃ ੧)

The entire creation has been consuming Almighty's donated material for ages (Sat, Thretha, Duapur and Kal Yug).

ਹੁਕਮੀ ਹੁਕਮੁ ; ਚਲਾਏ ਰਾਹੁ ॥ (੨-੨, ਜਪੁ, ਮਃ ੧)

Such Almighty steers (drive) various paths in His command.

ਨਾਨਕ ; ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥ (੨-੩, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty is free of all wishes and always stays delighted.

ਸਾਚਾ ਸਾਹਿਬੁ , ਸਾਚੁ ਨਾਇ ; ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ (੨-੩, ਜਪੁ, ਮਃ ੧)

Almighty is the true Master and His name is also the true, the ones who utters His name are blessed with limitless love (Almighty's knowledge)

ਆਖਹਿ ਮੰਗਹਿ , ਦੇਹਿ ਦੇਹਿ ; ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ (੨-੩, ਜਪੁ, ਮਃ ੧)

The entire universe requests before Almighty verbally for bounties (gift) and Almighty blesses in accordance to their deeds (karma).

ਫੇਰਿ , ਕਿ ਅਗੈ ਰਖੀਐ ; ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ (੨-੪, ਜਪੁ, ਮਃ ੧)

Then what should be offered in return before Almighty in order to have the sight of His true court means His true form.

ਮੁਹੌ , ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ; ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ (੨-੪, ਜਪੁ, ਮਃ ੧)

What shall be the words to be uttered from the mouth upon listening which Almighty adopts love?

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ; ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ (੨-੫, ਜਪੁ, ਮਃ ੧)

Guruji says that utter the greatness of Almighty after contemplating His praises during the early hours which is known as Amritvela *(12.00am to 5.30am based on Malaysian Time).

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ; ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ (੨-੫, ਜਪੁ, ਮਃ ੧)

The physical body is obtained through deeds (karma) but salvation is attained with Almighty's grace.

ਨਾਨਕ , ਏਵੈ ਜਾਣੀਐ ; ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥ (੨-੬, ਜਪੁ, ਮਃ ੧)

Guruji says, realise in this manner that Almighty who is the ultimate truth who exists in all the places.

ਥਾਪਿਆ ਨ ਜਾਇ ; ਕੀਤਾ ਨ ਹੋਇ ॥ (੨-੬, ਜਪੁ, ਮਃ ੧)

Almighty is not nominated nor He is created.

ਆਪੇ ਆਪਿ ; ਨਿਰੰਜਨੁ ਸੋਇ ॥ (੨-੭, ਜਪੁ, ਮਃ ੧)

Almighty who is free from maya's influences (Nir-anjan) as He is all by himself naturally without a beginning and end.

ਜਿਨਿ ਸੇਵਿਆ ; ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ (੨-੭, ਜਪੁ, ਮਃ ੧)

Gurmukhs (the ones who obeys Guru's command) who served (recited) Almighty obtains honour.

ਨਾਨਕ ਗਾਵੀਐ ; ਗੁਣੀ ਨਿਧਾਨੁ ॥ (੨-੭, ਜਪੁ, ਮਃ ੧)

Guruji says that one should sing the praises of Almighty by faith that He is the treasure of virtues.

ਗਾਵੀਐ ਸੁਣੀਐ ; ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ (੨-੮, ਜਪੁ, ਮਃ ੧)

Sing the Almighty's praises to those who are ignorant and listen to the praises from the true Guru, if both are not available then keep Almighty's love within the mind which means sing, bear and practice the True Guru's instructions.

ਦੁਖੁ ਪਰਹਰਿ ; ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ (੨-੮, ਜਪੁ, ਮਃ ੧)

In returns of singing, bearing and practicing the true Guru's instruction all pains will be vanished and shall immerse in such an ultimate happiness touch of which makes the entire universe being blissful.

ਗੁਰਮੁਖਿ ਨਾਦੰ , ਗੁਰਮੁਖਿ ਵੇਦੰ ; ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ (੨-੮, ਜਪੁ, ਮਃ ੧)

The Guru who is the leader (Gurmukh) whose hymn is listened by a Gurmukh (the one follows Guru's instruction) and understand the principals and then immerses into Almighty who is the prime to the Guru (Gurmukh).

ਗੁਰੁ ਈਸਰੁ , ਗੁਰੁ ਗੋਰਖੁ ; ਬਰਮਾ ਗੁਰੁ , ਪਾਰਬਤੀ ਮਾਈ ॥ (੨-੯, ਜਪੁ, ਮਃ ੧)

Upon embracing Guru only then Shiva (Isher), Vishnu (Gorakh), Brahma, Parbati, Lachumi (Ma) and Saraswati (Ei) came into their respective duties, therefore Guru (Almighty) is the primal form of all.

Second Meaning: Guru, himself bestows everything to the Sikh by vanishing ignorance (Isher), sustaining virtues (Gorakh), creating Almighty's love within (Brahma), vanishing demerits (Parbati), creating divine merits (Lachumi) and illuminates knowledge (Saraswati).

ਜੇ ਹਉ ਜਾਣਾ , ਆਖਾ ਨਾਹੀ ; ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ (੨-੯, ਜਪੁ, ਮਃ ੧)

Even if I (Guru Nanak Dev Ji) can know the praises of such a Guru still it is uncomprehensible as He is limitless and beyond the reach of mind and speech.

ਗੁਰਾ ; ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ('ਗੁਰਾਂ' ਨਹੀਂ ਬੋਲਣਾ) (੨-੧੦, ਜਪੁ, ਮਃ ੧)

Guru has blessed me with one insight

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ; ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥ (੨-੧੦, ਜਪੁ, ਮਃ ੧)

There is only one Almighty who is the benefactor (Giver) to all beings (jeev), whom I should never forget.

ਤੀਰਥਿ ਨਾਵਾ , ਜੇ ਤਿਸੁ ਭਾਵਾ ; (ਨ੍ਹਾਵਾ ਬੋਲੋ)
ਵਿਣੁ ਭਾਣੇ , ਕਿ ਨਾਇ ਕਰੀ ॥ (ਨ੍ਹਾਇ ਬੋਲੋ) (੨-੧੧, ਜਪੁ, ਮਃ ੧)

If it pleases Almighty only then the pilgrimage bath is fruitful otherwise what is the use of such baths without Almighty's love.

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ; ਵਿਣੁ ਕਰਮਾ , ਕਿ ਮਿਲੈ ਲਈ ॥ (੨-੧੧, ਜਪੁ, ਮਃ ੧)

Based on the observation it can be concluded that within the entire creation, nothing can be obtained without pre-written deeds (karma) and there is nothing that one can ever do with self-strength meaning if it is fated and with Almighty's grace the fruits of deeds are obtained.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ;
ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ (੨-੧੨, ਜਪੁ, ਮਃ ੧)

When the Guru's advice pertaining to the union with Almighty is listened then within the intellect gems (Vairag-renunciation), jewels (Almighty manifestation) and rubies (acception of Guru's instruction) is obtained.

ਗੁਰਾ ; ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ('ਗੁਰਾਂ' ਨਹੀਂ ਬੋਲਣਾ) (੨-੧੨, ਜਪੁ, ਮਃ ੧)

Guru has blessed me with one insight

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ; ਸੋ ਮੈ , ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥ (੨-੧੩, ਜਪੁ, ਮਃ ੧)

There is only one Almighty who is the benefactor (Giver) to all beings (jeev), whom I should never forget.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ; ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥ (੨-੧੩, ਜਪੁ, ਮਃ ੧)

Even if one's age can be extended to four ages (Yug) and multiplied by ten times.

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ; ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ (੨-੧੪, ਜਪੁ, ਮਃ ੧)

The being (jeev) can also be well known in all nine parts of the world and the entire universe can stay obedient in the being's (jeev) command.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ; ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ (੨-੧੪, ਜਪੁ, ਮਃ ੧)

Also if he maintains a good reputation in all ten directions where praises are sang before him and at his back his merits is uttered by everyone.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ; ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ (੨-੧੫, ਜਪੁ, ਮਃ ੧)

Even having all the above greatness if such a person does not come within Almighty's glance then nobody would care for him.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ; ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥ (੨-੧੫, ਜਪੁ, ਮਃ ੧)

Among other worms he will be just another worm in which even a leper (or sinner) will blame and see fault within him.

ਨਾਨਕ , ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ; ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥ (੨-੧੫, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty blesses virtues to the virtueless and adds more to those who already have ample virtues.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ; ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥ (੨-੧੬, ਜਪੁ, ਮਃ ੧)

However there is no one seen to have the ability to give virtues to Almighty meaning no one can ever offer enough in return to Almighty's gifts.

ਸੁਣਿਐ ; **(‘ਸੁਣਿਐ’ ਨੂੰ ਸੁਣਿ-ਐ ਬੋਲੋ, ‘ਸੁਣੀ-ਐ’ ਨਹੀਂ ਬੋਲਣਾ)**

ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ (੨-੧੬, ਜਪੁ, ਮਃ ੧)

By hearing Almighty's name or His praise, one becomes a Sidh, a Pir, a Deity and a Nath.

ਸੁਣਿਐ ; ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ (੨-੧੭, ਜਪੁ, ਮਃ ੧)

By hearing one knows the secret of the earth, the mythical bull and heavenly regions.

ਸੁਣਿਐ ; ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ (੨-੧੭, ਜਪੁ, ਮਃ ੧)

By hearing one gets knowledge of islands, worlds and low spheres.

ਸੁਣਿਐ ; ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ (੨-੧੭, ਜਪੁ, ਮਃ ੧)

By hearing the name of Almighty, one does not dread death.

ਨਾਨਕ ; ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (੨-੧੮, ਜਪੁ, ਮਃ ੧)

Guru Nanak says that the disciples or the followers always enjoy bliss.

ਸੁਣਿਐ ; ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥ (੨-੧੮, ਜਪੁ, ਮ: ੧)

By hearing the name of Almighty, grief and sins are mitigated.

ਸੁਣਿਐ ; ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ (੨-੧੮, ਜਪੁ, ਮ: ੧)

Upon listening to Almighty's name, Shiva, Brahma, Vishnu and all other deities receive honour.

ਸੁਣਿਐ ; ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ (੨-੧੯, ਜਪੁ, ਮ: ੧)

Upon listening to Almighty's name, even the most wicked ones (e.g. Balmik) attains the most commendable state.

ਸੁਣਿਐ ; ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ (੨-੧੯, ਜਪੁ, ਮ: ੧)

Upon listening to Almighty's name the methods and secrets of eight part (ast-ang) Yoga is learned by which one is able to penetrate through the six chakras within the body.

ਸੁਣਿਐ ; ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ (੨-੧੯, ਜਪੁ, ਮ: ੧)

Upon listening to Almighty's name the principals of six shastras, twenty-seven Simriti's and four Vedas is understood.

ਨਾਨਕ ; ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (੨-੧੯, ਜਪੁ, ਮ: ੧)

Guruji says that the Bhagats (disciples) stay ever in bliss by listening to Almighty's name with utmost love.

ਸੁਣਿਐ ; ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥ (੩-੧, ਜਪੁ, ਮ: ੧)

Almighty's name is the greateast, on hearing all pains and sins are vanished immediately.

ਸੁਣਿਐ ; ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ (੩-੧, ਜਪੁ, ਮ: ੧)

By hearing Almighty's name, one gets truth, contentment, and divine knowledge.

ਸੁਣਿਐ ; ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ (੩-੧, ਜਪੁ, ਮ: ੧)

By hearing, one gets purity which equals to the bath of sixty eight holy places (according to Hinduism belief).

ਸੁਣਿਐ ; ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ (੩-੨, ਜਪੁ, ਮ: ੧)

By hearing and reading about Almighty, one gets honour.

ਸੁਣਿਐ ; ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ (੩-੨, ਜਪੁ, ਮ: ੧)

By hearing, one leads to easy meditation.

ਨਾਨਕ ; ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (੩-੨, ਜਪੁ, ਮਃ ੧)
Guru Nanak says, that the disciples or the followers always enjoy bliss.

ਸੁਣਿਐ ; ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥ (੩-੩, ਜਪੁ, ਮਃ ੧)
By hearing the Almighty, grief and sins are mititgated.

ਸੁਣਿਐ ; ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ (੩-੩, ਜਪੁ, ਮਃ ੧)
By hearing Almighty's name, one attains ocean deep virtues.

ਸੁਣਿਐ ; ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ (੩-੩, ਜਪੁ, ਮਃ ੧)
By hearing His name, one becomes a scholar, a pir and an emperor.

ਸੁਣਿਐ ; ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ (੩-੩, ਜਪੁ, ਮਃ ੧)
By hearing, the blind finds his way.

ਸੁਣਿਐ ; ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ (੩-੪, ਜਪੁ, ਮਃ ੧)
By hearing Him, deep oceans change into shallow waters, meaning one can cross deep oceans or one can accomplish difficult things.

ਨਾਨਕ ; ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (੩-੪, ਜਪੁ, ਮਃ ੧)
Guru Nanak says that the disciples or the followers always enjoy bliss.

ਸੁਣਿਐ ; ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥ (੩-੪, ਜਪੁ, ਮਃ ੧)
By hearing His name, grief and sins are mitigated.

ਮੰਨੇ ਕੀ ਗਤਿ ; ਕਹੀ ਨ ਜਾਇ ॥ (੩-੫, ਜਪੁ, ਮਃ ੧)
The state of one, who resigns to His will, cannot be described.

ਜੇ ਕੋ ਕਹੈ ; ਪਿਛੈ ਪਛੁਤਾਇ ॥ (੩-੫, ਜਪੁ, ਮਃ ੧)
Who ever tries to do so, will repent in the end.

ਕਾਗਦਿ ਕਲਮ ; ਨ ਲਿਖਣਹਾਰੁ ॥ (੩-੫, ਜਪੁ, ਮਃ ੧)
Pen, paper or a writer's skill cannot describe the believer of Almighty.

ਮੰਨੇ ਕਾ ; ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ (੩-੫, ਜਪੁ, ਮਃ ੧)
Men can sit and think deeply over the state of such believer.

ਐਸਾ ਨਾਮੁ ; ਨਿਰੰਜਨੁ ਹੋਇ ॥ (੩-੬, ਜਪੁ, ਮਃ ੧)
His spotless name is majestic,

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ; ਮਨਿ ਕੋਇ ॥੧੨॥ (੩-੬, ਜਪੁ, ਮਃ ੧)

if only one knows it in one's heart of hearts.

ਮੰਨੈ ; ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ (੩-੬, ਜਪੁ, ਮਃ ੧)

Submission (to Almighty) brings intelligence and reason.

ਮੰਨੈ ; ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ (੩-੭, ਜਪੁ, ਮਃ ੧)

Submission makes one conscious of the whole universe.

ਮੰਨੈ ; ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ (੩-੭, ਜਪੁ, ਮਃ ੧)

Submissions overcomes one's worldly temptations

ਮੰਨੈ ; ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ (੩-੭, ਜਪੁ, ਮਃ ੧)

Submissions save one from dreadful clutches of death.

ਐਸਾ ਨਾਮੁ ; ਨਿਰੰਜਨੁ ਹੋਇ ॥ (੩-੭, ਜਪੁ, ਮਃ ੧)

His spotless name is the majestic.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ; ਮਨਿ ਕੋਇ ॥੧੩॥ (੩-੮, ਜਪੁ, ਮਃ ੧)

If only one knows it in one's heart of hearts

ਮੰਨੈ ; ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ (੩-੮, ਜਪੁ, ਮਃ ੧)

Submission makes one's path free of hinderances.

ਮੰਨੈ ; ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ (੩-੮, ਜਪੁ, ਮਃ ੧)

Submission makes one's death glorious.

ਮੰਨੈ ; ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ (੩-੯, ਜਪੁ, ਮਃ ੧)

Submission helps one from going astray.

ਮੰਨੈ ; ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ (੩-੯, ਜਪੁ, ਮਃ ੧)

Submission makes one friend of righteousness.

ਐਸਾ ਨਾਮੁ ; ਨਿਰੰਜਨੁ ਹੋਇ ॥ (੩-੯, ਜਪੁ, ਮਃ ੧)

His spotless name is majestic.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ; ਮਨਿ ਕੋਇ ॥੧੪॥ (੩-੯, ਜਪੁ, ਮਃ ੧)

Only if one knows it is one's heart of hearts.

ਮੰਨੈ ; ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ (੩-੧੦, ਜਪੁ, ਮਃ ੧)
Submission to Almighty opens the door of salvation for human beings.

ਮੰਨੈ ; ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ (੩-੧੦, ਜਪੁ, ਮਃ ੧)
Submission helps people to reform their kinsmen.

ਮੰਨੈ ; ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ (੩-੧੦, ਜਪੁ, ਮਃ ੧)
Submission saves the follower as well as his companions.

ਮੰਨੈ ; ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ (੩-੧੦, ਜਪੁ, ਮਃ ੧)
Guru Nanak says that submission avoids one from becoming a beggar.

ਐਸਾ ਨਾਮੁ ; ਨਿਰੰਜਨੁ ਹੋਇ ॥ (੩-੧੧, ਜਪੁ, ਮਃ ੧)
His spotless name is majestic.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ; ਮਨਿ ਕੋਇ ॥੧੫॥ (੩-੧੧, ਜਪੁ, ਮਃ ੧)
Only if one knows it in one's heart of hearts.

ਪੰਚ ਪਰਵਾਣ ; ਪੰਚ ਪਰਧਾਨੁ ॥ (੩-੧੧, ਜਪੁ, ਮਃ ੧)
His followers are the accepted ones and are the leaders of human-beings.

ਪੰਚੇ ਪਾਵਹਿ ; ਦਰਗਹਿ ਮਾਨੁ ॥ (੩-੧੨, ਜਪੁ, ਮਃ ੧)
The followers get honour in the audience of Almighty.

ਪੰਚੇ ਸੋਹਹਿ ; ਦਰਿ ਰਾਜਾਨੁ ॥ (੩-੧੨, ਜਪੁ, ਮਃ ੧)
His followers are honoured even by kings.

ਪੰਚਾ ਕਾ ; ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ (੩-੧੨, ਜਪੁ, ਮਃ ੧)
They believe only in one Almighty.

ਜੇ ਕੋ ਕਹੈ ; ਕਰੈ ਵੀਚਾਰੁ ॥ (੩-੧੨, ਜਪੁ, ਮਃ ੧)
If one were to say ponder over so deeply on the acts of the Creator.

ਕਰਤੇ ਕੈ ਕਰਣੈ ; ਨਾਹੀ ਸੁਮਾਰੁ ॥ (੩-੧੩, ਜਪੁ, ਮਃ ੧)
Yet the acts of the Creator cannot be enumerated.

ਧੌਲੁ ਧਰਮੁ ; ਦਇਆ ਕਾ ਪੂਤੁ ॥ (੩-੧੩, ਜਪੁ, ਮਃ ੧)

In religous contexts the mythical ox is known as Religion or Faith which is the son of Mercy. Guru Nanak Dev Ji explains the core principal of religion (faith) by illustration of the mythical ox as religion and mercy as the mother therefore the initiation of a religion is from mercy. As a human one must have mercy and the path of religion starts only thereafter. No matter whatever religion one possess the most important virtue one must develop and maintain within is Mercy. A faith without mercy and love serves no purpose as one will only become a hypocrite.

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ; ਜਿਨਿ ਸੂਤਿ ॥ (੩-੧੩, ਜਪੁ, ਮਃ ੧)

It keeps the earth balanced with the thread of patience.

ਜੇ ਕੋ ਬੁਝੈ ; ਹੋਵੈ ਸਚਿਆਰੁ ॥ ('ਬੁੱਝੈ' ਨੂੰ ਭਾਰਾ ਬੋਲੋ) (੩-੧੪, ਜਪੁ, ਮਃ ੧)

If one were to resolve or comprehend this, one realises the truth

ਧਵਲੈ ਉਪਰਿ ; ਕੇਤਾ ਭਾਰੁ ॥ (੩-੧੪, ਜਪੁ, ਮਃ ੧)

How much of the burden the ox is bearing on its head?

ਧਰਤੀ ਹੋਰੁ ; ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ (੩-੧੪, ਜਪੁ, ਮਃ ੧)

There are more and more earths beyond this one earth.

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ; ਕਵਣੁ ਜੋਰੁ ॥ (੩-੧੪, ਜਪੁ, ਮਃ ੧)

If so then there is suppose to be another universe below the mythical ox by the support of which the mythical ox will stand on, in the manner there shall be numerous universe and numerous mythical ox as well.

The mythical ox holds its own weight, who holds it steadfast from below?

The most below the universe and mythical ox will have to bear the accumulated weight still. As such, there must another support, therefore at the end it has to be concluded that the universe is supported by Almighty's force (thought of creation)

ਜੀਅ ਜਾਤਿ ; ਰੰਗਾ ਕੇ ਨਾਵ ॥ (੩-੧੫, ਜਪੁ, ਮਃ ੧)

There are various sects and colours of jeevs (beings) also various are their names.

ਸਭਨਾ ਲਿਖਿਆ; ਵੁੜੀ ਕਲਾਮ ॥ (੩-੧੫, ਜਪੁ, ਮਃ ੧)

The entire universe jeev's (being) forehead is written with their fate by Almighty's great pen ("Almighty's command").

ਏਹੁ ਲੇਖਾ ; ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ (੩-੧੫, ਜਪੁ, ਮਃ ੧)

If one knows how to write such fate then I (Guruji) would like to ask;

ਲੇਖਾ ਲਿਖਿਆ ; ਕੇਤਾ ਹੋਇ ॥ (੩-੧੫, ਜਪੁ, ਮਃ ੧)

How much is the accumulated fate which is writtened on every jeev (being)?

ਕੇਤਾ ਤਾਣੁ ; ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ (੩-੧੬, ਜਪੁ, ਮਃ ੧)

How much is the strength of Almighty and how handsome (praise) is Almighty's form?

ਕੇਤੀ ਦਾਤਿ ; ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥ (੩-੧੬, ਜਪੁ, ਮਃ ੧)

Which is the moment when Almighty's entire rewards can be known?

ਕੀਤਾ ਪਸਾਉ ; ਏਕੋ ਕਵਾਉ ॥ (੩-੧੬, ਜਪੁ, ਮਃ ੧)

Almighty has created the entire creation by uttering a single word. In other words, Almighty had a thought to be more from His one form.

ਤਿਸ ਤੇ ਹੋਏ ; ਲਖ ਦਰੀਆਉ ॥ (੩-੧੭, ਜਪੁ, ਮਃ ੧)

Upon having the thought, numerous huge rivers were created. In other words, the everchanging universe was then created.

ਕੁਦਰਤਿ ਕਵਣ ; ਕਹਾ ਵੀਚਾਰੁ ॥ (੩-੧੭, ਜਪੁ, ਮਃ ੧)

What strength do I (Guruji) posses to be enable to contemplate and describe Almighty's limits. In other words, Almighty possess limitless powers therefore how many powers can I (Guruji) contemplate upon.

ਵਾਰਿਆ ਨ ਜਾਵਾ ; ਏਕ ਵਾਰ ॥ (੩-੧੭, ਜਪੁ, ਮਃ ੧)

Almighty's single hair cannot be described as millions of universe abides within each small hair of Almighty.

ਜੋ ਤੁਧੁ ਭਾਵੈ ; ਸਾਈ ਭਲੀ ਕਾਰ ॥ ('ਸਾਂਈ' ਨਹੀਂ ਬੋਲਣਾ) (੩-੧੮, ਜਪੁ, ਮਃ ੧)

Whatever pleases you (Almighty) is the most appropriate action / task.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ; ਨਿਰੰਕਾਰ ॥੧੬॥ (੩-੧੮, ਜਪੁ, ਮਃ ੧)

Dear Almighty your form is forever permenant.

ਅਸੰਖ ਜਪ ; ਅਸੰਖ ਭਾਉ ॥ (੩-੧੮, ਜਪੁ, ਮਃ ੧)

Countless are the recitation with various different chanting versus and countless are those who are passionate in recitating.

ਅਸੰਖ ਪੂਜਾ ; ਅਸੰਖ ਤਪ ਤਾਉ ॥ (੩-੧੯, ਜਪੁ, ਮਃ ੧)

Countless are the methods of devotions, countless are the methods of penance (Taap) and countless are the ones who bear such pains of penance.

ਅਸੰਖ ਗਰੰਥ ; ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ (੩-੧੯, ਜਪੁ, ਮਃ ੧)

Countless are the books of divine knowledge and countless are the ones who utter out loud the words contained in these books.

ਅਸੰਖ ਜੋਗ ; ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ (੩-੧੯, ਜਪੁ, ਮਃ ੧)

Countless are the Yogis who practice Yoga and keep their mind away from worldly pleasures.

ਅਸੰਖ ਭਗਤ ; ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ (੪-੧, ਜਪੁ, ਮਃ ੧)

Countless are the Bhagats (saints) who sing Almighty's virtues and contemplate upon the divine knowledge.

ਅਸੰਖ ਸਤੀ ; ਅਸੰਖ ਦਾਤਾਰ ॥ (੪-੧, ਜਪੁ, ਮਃ ੧)

Countless are the ones who speak the truth and countless are donors who donate with full generosity.

ਅਸੰਖ ਸੂਰ ; ਮੁਹ ਭਖ ਸਾਰ ॥ (੪-੧, ਜਪੁ, ਮਃ ੧)

Countless are the warriors who face enemies with courage and withstand wounds from weapons on their face. In other words, they fight head on courageously and not show their backs or run away from the battle field.

ਅਸੰਖ ਮੋਨਿ ; ਲਿਵ ਲਾਇ ਤਾਰ ॥ (੪-੨, ਜਪੁ, ਮਃ ੧)

Countless are those who maintain silence (Moni) and remain in consistent concentration in Almighty. Meaning that they remain in constant meditation.

ਕੁਦਰਤਿ ਕਵਣ ; ਕਹਾ ਵੀਚਾਰੁ ॥ (੪-੨, ਜਪੁ, ਮਃ ੧)

What strength do I (Guruji) posses to be enable to contemplate and describe Almighty's limits. Meaning that Almighty possess limitless powers therefore how many powers can I (Guruji) contemplate upon.

ਵਾਰਿਆ ਨ ਜਾਵਾ ; ਏਕ ਵਾਰ ॥ (੪-੨, ਜਪੁ, ਮਃ ੧)

Almighty's single hair cannot be described as millions of universes abide within each small hair of Almighty

ਜੋ ਤੁਧੁ ਭਾਵੈ ; ਸਾਈ ਭਲੀ ਕਾਰ ॥ **('ਸਾਂਈ' ਨਹੀਂ ਬੋਲਣਾ)** (੪-੨, ਜਪੁ, ਮਃ ੧)

Whatever that pleases you (Almighty) is the most appropriate task / action.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ; ਨਿਰੰਕਾਰ ॥੧੭॥ (੪-੩, ਜਪੁ, ਮਃ ੧)

Dear Almighty your form is forever permenant.

ਅਸੰਖ ਮੂਰਖ ; ਅੰਧ ਘੋਰ ॥ (੪-੩, ਜਪੁ, ਮਃ ੧)

Countless are fools and ignorant who perform dreadful practices.

ਅਸੰਖ ਚੋਰ ; ਹਰਾਮਖੋਰ ॥ (੪-੩, ਜਪੁ, ਮਃ ੧)

Countless are thieves who consume others' belongings.

ਅਸੰਖ ਅਮਰ ; ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ (੪-੪, ਜਪੁ, ਮਃ ੧)

Countless are those who are tyrant and impose their command by force. They too however depart from this world.

ਅਸੰਖ ਗਲਵਢ ; ਹਤਿਆ ਕਮਾਹਿ ॥ (੪-੪, ਜਪੁ, ਮਃ ੧)

Countless are those who commit murder and countless are those who torture others.

ਅਸੰਖ ਪਾਪੀ ; ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ (੪-੪, ਜਪੁ, ਮਃ ੧)

Countless are sinners who at end depart after having committed sins.

ਅਸੰਖ ਕੂੜਿਆਰ ; ਕੂੜੇ ਫਿਰਾਹਿ ॥ (੪-੪, ਜਪੁ, ਮਃ ੧)

Countless are those who live their lifes in total falsehood and roam around by speaking lies all the time.

ਅਸੰਖ ਮਲੇਛ ; ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ (੪-੫, ਜਪੁ, ਮਃ ੧)

Countless are the filthy ones who eat the dirt consuming animals.

ਅਸੰਖ ਨਿੰਦਕ ; ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ (੪-੫, ਜਪੁ, ਮਃ ੧)

Countless are slanderers (back-bitters) who unnecessarily without any reason carry the weight of others' (wrongdoing) on their head.

ਨਾਨਕੁ ; ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ (੪-੫, ਜਪੁ, ਮਃ ੧)

Guruji utters a reflection of the inferior ones.
The humble Guru Nanak says with deep consideration that he cannot be sacrificed unto Him.

ਵਾਰਿਆ ਨ ਜਾਵਾ ; ਏਕ ਵਾਰ ॥ (੪-੬, ਜਪੁ, ਮਃ ੧)

Almighty's single hair cannot be described as millions of universes abide within each small hair of Almighty

ਜੋ ਤੁਧੁ ਭਾਵੈ ; ਸਾਈ ਭਲੀ ਕਾਰ ॥ ('ਸਾਂਈ' ਨਹੀਂ ਬੋਲਣਾ) (੪-੬, ਜਪੁ, ਮਃ ੧)

Whatever that pleases you (Almighty) is the most appropriate task action.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ; ਨਿਰੰਕਾਰ ॥੧੮॥ (੪-੬, ਜਪੁ, ਮਃ ੧)

Dear Almighty your form is forever permenant.

ਅਸੰਖ ਨਾਵ ; ਅਸੰਖ ਥਾਵ ॥ (੪-੭, ਜਪੁ, ਮਃ ੧)

Countless are Almighty's names and countless are Almighty's places.

ਅਗੰਮ ਅਗੰਮ ; ਅਸੰਖ ਲੋਅ ॥ (੪-੭, ਜਪੁ, ਮਃ ੧)

Almighty is beyond the grasp of mind (Agam-Inaccessible) and beyond the reach of all places; Almighty creates countless jeev (beings) with His might (Atma) countless are the regions.

ਅਸੰਖ ਕਹਹਿ ; ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ (੪-੭, ਜਪੁ, ਮਃ ੧)

Countless are those who meditate on Almighty's name in Kapali posture (head downwards and legs upwards).

ਅਖਰੀ ; ਨਾਮੁ ; ਅਖਰੀ ਸਾਲਾਹ ॥ (੪-੭, ਜਪੁ, ਮਃ ੧)

Almighty's name is recited based on the pre-writtened fate and in accordance to the fate, praises of Almighty's virtues are sung.

ਅਖਰੀ ; ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ (੪-੮, ਜਪੁ, ਮਃ ੧)

In accordance with the pre-writtened fate knowledge is obtained, Almighty's praises are sung and virtues are contemplated.

ਅਖਰੀ ; ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ (੪-੮, ਜਪੁ, ਮਃ ੧)

In accordance to the prewrittened fate one writes and speaks.

ਅਖਰਾ ਸਿਰਿ ; ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ (੪-੮, ਜਪੁ, ਮਃ ੧)

These alphabets is written on everyone's forehead based on previous deeds (karam) describes the union (with Almighty).

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ; ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ (੪-੯, ਜਪੁ, ਮਃ ੧)

Guruji explains that the Almighty who has writened such alphabets has none on His forehead. The Writer (Almighty) of these words (fate) is above these words (fate).

ਜਿਵ ਫੁਰਮਾਏ ; ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ (੪-੯, ਜਪੁ, ਮਃ ੧)

In Almighty's command jeev (being) develops thoughts in accordance to previous deeds and this is how new alphabets are written on the jeev's forehead.

ਜੇਤਾ ਕੀਤਾ ; ਤੇਤਾ ਨਾਉ ॥ (੪-੯, ਜਪੁ, ਮਃ ੧)

Whatever is done by Almighty is the form of His name. Meaning He himself is within all.

ਵਿਣੁ ਨਾਵੈ ; ਨਾਹੀ ਕੋ ਥਾਉ ॥ (੪-੧੦, ਜਪੁ, ਮਃ ੧)

Without the form of Almighty's name there is no other place therefore whatever greatness or supreme state obtained is all attained through Almighty's name.

ਕੁਦਰਤਿ ਕਵਣ ; ਕਹਾ ਵੀਚਾਰੁ ॥ (੪-੧੦, ਜਪੁ, ਮਃ ੧)

What strength do I (Guruji) posses to contemplate and describe Almighty's limits. Meaning that Almighty posses endless powers therefore how many powers can I (Guruji) contemplate upon.

ਵਾਰਿਆ ਨ ਜਾਵਾ ; ਏਕ ਵਾਰ ॥ (੪-੧੦, ਜਪੁ, ਮਃ ੧)

Almighty's single hair cannot be described as millions of universes reside within each small hair of Almighty

ਜੋ ਤੁਧੁ ਭਾਵੈ ; ਸਾਈ ਭਲੀ ਕਾਰ ॥ ('ਸਾਂਈ' ਨਹੀਂ ਬੋਲਣਾ) (੪-੧੦, ਜਪੁ, ਮਃ ੧)

Whatever action that pleases you (Almighty) is the most appropriate task.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ; ਨਿਰੰਕਾਰ ॥੧੯॥ (੪-੧੧, ਜਪੁ, ਮਃ ੧)

Dear Almighty your form is forever permenant.

ਭਰੀਐ ; ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ (੪-੧੧, ਜਪੁ, ਮਃ ੧)

When hands, legs and the entire body is filled by dust.

ਪਾਣੀ ਧੋਤੈ ; ਉਤਰਸੁ ਖੇਹ ॥ ('ਉਤਰ-ਸੁ' ਪਾਠ ਕਰਣਾ) (੪-੧੧, ਜਪੁ, ਮਃ ੧)

Then the dust (dirt) is removed by washing it with (only) water.

ਮੂਤ ਪਲੀਤੀ ; ਕਪੜੁ ਹੋਇ ॥ (੪-੧੨, ਜਪੁ, ਮਃ ੧)

When a cloth is sullied (made dirty) with urine.

ਦੇ ਸਾਬੂਣੁ ; ਲਈਐ ਓਹੁ ਧੋਇ ॥ (੪-੧੨, ਜਪੁ, ਮਃ ੧)

(The cloth) is then it is cleaned by washing with soap.

ਭਰੀਐ ਮਤਿ ; ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ (ਪਾਪਾਂ ਬੋਲੋ) (੪-੧੨, ਜਪੁ, ਮਃ ੧)

In the same manner the intellect is filled (stained) with the dirt of sins.

ਓਹੁ ਧੋਪੈ ; ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ (੪-੧੩, ਜਪੁ, ਮਃ ੧)

This dirt of sins can be washed away with (only) Almighty's name as a form of soap and love as a form of water.

ਪੁੰਨੀ ਪਾਪੀ ; ਆਖਣੁ ਨਾਹਿ ॥ (੪-੧੩, ਜਪੁ, ਮਃ ੧)

The ones who have cleansed themselves from the dirt of sins by reciting Almighty's name are countless.The sinner (Pappi) and virtuous (Punni) are not categorised by mere words.

ਕਰਿ ਕਰਿ ਕਰਣਾ ; ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ (੪-੧੩, ਜਪੁ, ਮਃ ੧)

Instead, they are catergorised due to their respective deeds performed with hands which is recorded by the emissaries (Chiter – records the physical deeds and Gupat – records the unseen thoughts of the mind).

ਆਪੇ ਬੀਜਿ ; ਆਪੇ ਹੀ ਖਾਹੁ ॥ (੪-੧੩, ਜਪੁ, ਮਃ ੧)

The planted seed of deeds in the body as form of soil grows. The jeev then has to eat the fruit of its own deeds.

ਨਾਨਕ ਹੁਕਮੀ ; ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ (੪-੧੪, ਜਪੁ, ਮਃ ੧)

Guruji says, in Almighty's (Hukami) command (Hukam) jeev takes birth and dies accordingly to his (or her) fruits of deeds (Karam Phal).

ਤੀਰਥੁ ਤਪੁ ; ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ (੪-੧੪, ਜਪੁ, ਮਃ ੧)

To go on pilgrimage, perform penance, having mercy (mercy is the intention to relieve other person from pains) and give away donation

ਜੇ ਕੋ ਪਾਵੈ ; ਤਿਲ ਕਾ ਮਾਨੁ ॥ (੪-੧੪, ਜਪੁ, ਮਃ ੧)

The one who performs all the four virtuous deeds with intentions (Sekaam) develops ego which in return obtains a slippery praise. Meaning the returns are neither ultimate nor forever.

ਸੁਣਿਆ ਮੰਨਿਆ ; ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ (੪-੧੫, ਜਪੁ, ਮਃ ੧)

The ones who perform service [without an intention of a reward (Niskaam)] listens, accepts and practices Almighty's name and as a result obtains the ultimate knowledge (Almighty's knowledge).

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ; ਮਲਿ ਨਾਉ ॥ (ਨ੍ਹਾਉ ਬੋਲੋ) (੪-੧੫, ਜਪੁ, ਮਃ ੧)

In return such persons discover their real-self (Atam) bliss, like a form of shrine in which they take bath by being engrossed in Almighty's form.

ਸਭਿ ਗੁਣ ਤੇਰੇ ; ਮੈ ਨਾਹੀ ਕੋਇ ॥ (੪-੧੫, ਜਪੁ, ਮਃ ੧)

Dear Almighty all virtues are yours there are no virtues in me.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ; ਭਗਤਿ ਨ ਹੋਇ ॥ (੪-੧੬, ਜਪੁ, ਮਃ ੧)

Without having humbleness in form of virtue, no one can ever perform meditation.

ਸੁਅਸਤਿ ਆਥਿ ; ਬਾਣੀ ਬਰਮਾਉ ॥ (੪-੧੬, ਜਪੁ, ਮ: ੧)

The form of salvation (Almighty) who is the energy of maya (mammon) had a thought (hymn) of being more from one form and created the entire creation.

ਸਤਿ ਸੁਹਾਣੁ ; ਸਦਾ ਮਨਿ ਚਾਉ ॥ (੪-੧੬, ਜਪੁ, ਮ: ੧)

In reality Almighty is the ultimate truth, He is in animated (Suhan-Chetan) form and always remain in supreme (Man) bliss (Caauo) form.

ਕਵਣੁ ਸੁ ਵੇਲਾ , ਵਖਤੁ ਕਵਣੁ ; ਕਵਣ ਥਿਤਿ , ਕਵਣੁ ਵਾਰੁ ॥ (੪-੧੬, ਜਪੁ, ਮ: ੧)

What was the age, what was the time; which was the week and which was the day?

ਕਵਣਿ ਸਿ ਰੁਤੀ ; ਮਾਹੁ ਕਵਣੁ , ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ (੪-੧੭, ਜਪੁ, ਮ: ੧)

Which was the season and which was the month when the entire creation came into existence?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ; ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ (੪-੧੭, ਜਪੁ, ਮ: ੧)

The time of when the entire creation came into existence is undiscovered even by Viasa Rishi and other Hindu scholars otherwise they would have written in the Puranas.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ; ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ (੪-੧੮, ਜਪੁ, ਮ: ੧)

Even the phophets have not discovered the exact time when the creation was initiated otherwise they would have written in the Zambur, Tourat, Bible or Quran.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ; ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ (੪-੧੮, ਜਪੁ, ਮ: ੧)

The Yogis who practice control over their life-forces (Pranayam) could not discover the time, day, season and month of when the entire creation came into existence.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ; ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ (੪-੧੯, ਜਪੁ, ਮ: ੧)

The Creator who created the entire creation is the only one who knows the exact time when the creation came into existence.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ; ਕਿਉ ਵਰਨੀ , ਕਿਵ ਜਾਣਾ ॥ (੪-੧੯, ਜਪੁ, ਮ: ੧)

How can I (Guruji) describe the methods of Almighty's creation, the method which are adopted to sustain the entire creation and how will I (Guruji) know His methods of destroying the entire creation therefore how can I (Guruji) (fully) praise Almighty.

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ; ਇਕਦੂ ਇਕੁ , ਸਿਆਣਾ ॥ (੫-੧, ਜਪੁ, ਮ: ੧)

Guruji says that everyone declares themselves as greater then the other after elaborating Almighty in their discourses but none have ever been successful in being able to comprehend or say out Almighty praises in completeness.

ਵਡਾ ਸਾਹਿਬੁ , ਵਡੀ ਨਾਈ ; ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ (੫-੧, ਜਪੁ, ਮਃ ੧)

Therefore acknowledge that the great master's praises are as great as Him, Almighty's creation becomes reality by Almighty's mere thoughts.

ਨਾਨਕ , ਜੇ ਕੋ ਆਪੌ ਜਾਣੈ ; ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥ (੫-੨, ਜਪੁ, ਮਃ ੧)

Guruji say that the one who claims to have the complete knowledge of Almighty and able to perform as he wishes, such a egoistic person will never receive honour in the next world, meaning that he will not attain salvation.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ; ਆਗਾਸਾ ਆਗਾਸ ॥ (੫-੨, ਜਪੁ, ਮਃ ੧)

There are hundreds of thousands (lakh) of worlds below (Pataal) and above (Akaash) this world.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ; ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ (੫-੩, ਜਪੁ, ਮਃ ੧)

There are tens of millions (keror) of universe in Almighty's every single hair therefore neither the end of the universe can be discovered nor Almighty's end can ever be ascertained although one is able to use his entire strength in an attempt to discover Almighty's end. Instead, it will only result in one to tire himself. Therefore all the books of divine knowledge (or 4 Vedas) can only conclude that Almighty is the truth.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ; ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ (੫-੩, ਜਪੁ, ਮਃ ੧)

Thousand of saints (from all faiths) , eighteen (18) Puraan's and the four (4) Kateb's (Zambur, Tourat, Bible & Quran) together says to confirm that in reality only Almighty is the ultimate truth whereas all other mammon (maya) materials are fake (temporary) which will vanish.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ; ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ (੫-੪, ਜਪੁ, ਮਃ ੧)

If it is possible to quantify only then it can be writen down as the total count. In other words, it means that it is impossible to have any type of count on Almighty as He is beyond the materialistic world. Instead, the ones who are countable are subject to vanish.

ਨਾਨਕ , ਵਡਾ ਆਖੀਐ ; ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥ (੫-੪, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty is known to be the greatest therefore only He knows Himself.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ; ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ (੫-੫, ਜਪੁ, ਮਃ ੧)

Although everyone has praised Almighty but His praises are so enormous that even the persons who praise Almighty do not have the knowledge to fully describe Almighty.

ਨਦੀਆ ਅਤੈ ਵਾਹ ; ਪਵਹਿ ਸਮੁੰਦਿ , ਨ ਜਾਣੀਅਹਿ ॥ (੫-੫, ਜਪੁ, ਮਃ ੧)

Just like rivers and drains flows into the ocean but they (river and drain) are ignorant about ocean's limit, therefore once the river and drain water is mixed into the ocean's water it becomes the same form.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ; ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ (੫-੬, ਜਪੁ, ਮਃ ੧)

Almighty is akin to an ocean who is the King of all other Kings the ones who remember Him unite into His form just like rivers and drains unite into the ocean;

Those who self-proclaim to be the greatest and untouchables like mountains;

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ; ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥ (੫-੬, ਜਪੁ, ਮਃ ੧)

Such egostic and powerful ones are not even equivalent to an ant compared to the ones who recite Almighty's name.

ਅੰਤੁ ਨ ਸਿਫਤੀ ; ਕਹਣਿ ਨ ਅੰਤੁ ॥ (੫-੬, ਜਪੁ, ਮਃ ੧)

There is no end to Almighty's praises and there is no end of those who utter Almighty's praises.

ਅੰਤੁ ਨ ਕਰਣੈ ; ਦੇਣਿ ਨ ਅੰਤੁ ॥ (੫-੭, ਜਪੁ, ਮਃ ੧)

There is no end in discovering new creations within the entire universe and there is no end to Almighty's gifts.

ਅੰਤੁ ਨ ਵੇਖਣਿ ; ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ (੫-੭, ਜਪੁ, ਮਃ ੧)

There is no end (death) of the scholars (saints) who see Almighty and there is no end (death) of those who listen to Almighty's name

ਅੰਤੁ ਨ ਜਾਪੈ ; ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ (੫-੭, ਜਪੁ, ਮਃ ੧)

The end of Almighty's decision is unknown.

ਅੰਤੁ ਨ ਜਾਪੈ ; ਕੀਤਾ ਆਕਾਰੁ ॥ (੫-੮, ਜਪੁ, ਮਃ ੧)

There is no end to the animated and unanimated form of creation within the universe created by Almighty.

ਅੰਤੁ ਨ ਜਾਪੈ ; ਪਾਰਾਵਾਰੁ ॥ (੫-੮, ਜਪੁ, ਮਃ ੧)

The end of both shores (this world and the next world) is undiscovered.

ਅੰਤ ਕਾਰਣਿ ; ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ (੫-੮, ਜਪੁ, ਮਃ ੧)

There are many who cry to obtain the end.

ਤਾ ਕੇ ਅੰਤ ; ਨ ਪਾਏ ਜਾਹਿ ॥ (੫-੯, ਜਪੁ, ਮਃ ੧)

However the end of Almighty's virtues is unattainable.

ਏਹੁ ਅੰਤੁ ; ਨ ਜਾਣੈ ਕੋਇ ॥ (੫-੯, ਜਪੁ, ਮਃ ੧)

Where is the end, no one knows

ਬਹੁਤਾ ਕਹੀਐ ; ਬਹੁਤਾ ਹੋਇ ॥ (੫-੯, ਜਪੁ, ਮਃ ੧)

The more that one utters the more it becomes. In other words, it means that Almighty's praises are beyond speech.

ਵਡਾ ਸਾਹਿਬੁ ; ਊਚਾ ਥਾਉ ॥ (੫-੯, ਜਪੁ, ਮਃ ੧)

Therefore the greatest Master's (Almighty) is the most supreme and His place is also supreme beyond all the other places.

ਊਚੇ ਉਪਰਿ ; ਊਚਾ ਨਾਉ ॥ (੫-੧੦, ਜਪੁ, ਮਃ ੧)

Among all the states Almighty is on the highest state and His name is above all the greatest.

ਏਵਡੁ ਊਚਾ ; ਹੋਵੈ ਕੋਇ ॥ (੫-੧੦, ਜਪੁ, ਮਃ ੧)

Based on the praises in this Pauri, such is the greatness of Almighty, therefore who will ever know how great is His greatness; only if someone else were as great as Him would have discovered but there is none.

ਤਿਸੁ ਊਚੇ ਕਉ ; ਜਾਣੈ ਸੋਇ ॥ (੫-੧੦, ਜਪੁ, ਮਃ ੧)

Only if someone else were as great as Him would have discovered Almighty's greatness but there is none.

ਜੇਵਡੁ ਆਪਿ ; ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ (੫-੧੦, ਜਪੁ, ਮਃ ੧)

How great is Almighty' greatness is only known by Himself

ਨਾਨਕ ਨਦਰੀ ; ਕਰਮੀ ਦਾਤਿ ॥੨੪॥ (੫-੧੧, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty bestows His gift in accordance to the jeev's (being) deeds (karma).

ਬਹੁਤਾ ਕਰਮੁ ; ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ (੫-੧੧, ਜਪੁ, ਮਃ ੧)

Almighty's actions are numerous which cannot be written.

ਵਡਾ ਦਾਤਾ ; ਤਿਲੁ ਨ ਤਮਾਇ ॥ (੫-੧੧, ਜਪੁ, ਮਃ ੧)

Almighty is the bestower and He does not have even a bit (even as small as a sesame seed) of wish.

ਕੇਤੇ ਮੰਗਹਿ ; ਜੋਧ ਅਪਾਰ ॥ (੫-੧੨, ਜਪੁ, ਮਃ ੧)

Countless are the worriors who pray to ask for braveness and never to be defeated (intentional prayer)

ਕੇਤਿਆ ; ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ (੫-੧੨, ਜਪੁ, ਮਃ ੧)

Countless are those who ask for Almighty's contemplation without any intentions (returns).

ਕੇਤੇ ; ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ (੫-੧੨, ਜਪੁ, ਮਃ ੧)

Countless are those indulge themselves in evil desires and breakaway from Almighty

ਕੇਤੇ ; ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ (੫-੧੨, ਜਪੁ, ਮਃ ੧)

Countless are fools who accept Almighty's gift and subsequently deny Almighty as the bestower. In other words, they forget the bestower (Almighty) completely.

ਕੇਤੇ ਮੂਰਖ ; ਖਾਹੀ ਖਾਹਿ ॥ (੫-੧੩, ਜਪੁ, ਮਃ ੧)

Countless are fools who continuously consume and are never contented.

ਕੇਤਿਆ ; ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ (੫-੧੩, ਜਪੁ, ਮਃ ੧)

Many always remain in pain and hunger. In other words, many always remain sad.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ; ਦਾਤਾਰ ॥ (੫-੧੩, ਜਪੁ, ਮਃ ੧)

Therefore pray to Almighty that pains are also a part of your gifts. In other words, accept pain as Almighty's will.

ਬੰਦਿ ਖਲਾਸੀ ; ਭਾਣੈ ਹੋਇ ॥ (੫-੧੩, ਜਪੁ, ਮਃ ੧)

The prisonment and freedom from 8.4 million reincarnations is all within Almighty's will.

ਹੋਰੁ ; ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ (੫-੧੪, ਜਪੁ, ਮਃ ੧)

Who can ever question or suggest to Almighty on his actions. In other words, no one can ever question Almighty.

ਜੇ ਕੋ ਖਾਇਕੁ ; ਆਖਣਿ ਪਾਇ ॥ (੫-੧੪, ਜਪੁ, ਮਃ ੧)

If a fool begins to pronounce the Almighty's end

ਓਹੁ ਜਾਣੈ ; ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ (੫-੧੪, ਜਪੁ, ਮਃ ੧)

Only such a fool will know how many wounds he will have on his face resulting from the thrashing (beating) by the angles of death.

ਆਪੇ ਜਾਣੈ ; ਆਪੇ ਦੇਇ ॥ (੫-੧੪, ਜਪੁ, ਮਃ ੧)

Almighty knows the condition of each jeev and He himself bestows food, drinks, clothing, dwelling and all other things.

ਆਖਹਿ ਸਿ ; ਭਿ ਕੇਈ ਕੇਇ ॥ (੫-੧੫, ਜਪੁ, ਮਃ ੧)

However there are very few who have faith and say that Almighty is the bestower of everything.

ਜਿਸ ਨੋ ਬਖਸੇ ; ਸਿਫਤਿ ਸਾਲਾਹ ॥ (੫-੧੫, ਜਪੁ, ਮਃ ੧)

The ones who are blessed by Almighty to utter His praises;

ਨਾਨਕ ; ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥ (੫-੧੫, ਜਪੁ, ਮਃ ੧)

Guruji says that such fortunate ones are the Kings of all other Kings.

ਅਮੁਲ ਗੁਣ ; ਅਮੁਲ ਵਾਪਾਰ ॥ (੫-੧੬, ਜਪੁ, ਮਃ ੧)

The value of virtues which is incalculable (priceless) is called precious (Amolak). Knowledge and other precious virtues exist within the Guru and their trade is of vanishing the deciples ego and attachments which leads to their attainment of the real-self.

ਅਮੁਲ ਵਾਪਾਰੀਏ ; ਅਮੁਲ ਭੰਡਾਰ ॥ (੫-੧੬, ਜਪੁ, ਮਃ ੧)

Precious are those traders of Almighty's name who have abandon all worldly and heavenly wishes; precious are those whose mind is filled with the treasure of meditation and virtues.

ਅਮੁਲ ਆਵਹਿ ; ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ (੫-੧੬, ਜਪੁ, ਮਃ ੧)

Precious is their arrival (in Guruji's congregation) to obtain the wealth of Almighty's name and precious is their departure with the virtues gained from the True Guru.

ਅਮੁਲ ਭਾਇ ; ਅਮੁਲਾ ਸਮਾਹਿ ॥ (੫-੧੭, ਜਪੁ, ਮਃ ੧)

Precious is the mutual love between a Guru and Sikh (deciple) and precious is the union with a Guru by which Ultimate Bliss (Atmanand- Real-self Bliss) is obtained

ਅਮੁਲੁ ਧਰਮੁ ; ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ (੫-੧੭, ਜਪੁ, ਮਃ ੧)

Precious is the meditation and precious is the true congregation.

ਅਮੁਲੁ ਤੁਲੁ ; ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ (੫-੧੭, ਜਪੁ, ਮਃ ੧)

Precious is the intellect form of weighing pans and precious is the contemplation form of weight stone by which one weighs and develops faith in his real-self.

ਅਮੁਲੁ ਬਖਸੀਸ ; ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ (੫-੧੭, ਜਪੁ, ਮਃ ੧)

Precious is the Guru's sermon form of blessings; precious is the appearance (nisaan) of the real-self (Atma) within.

ਅਮੁਲੁ ਕਰਮੁ ; ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ (੫-੧੮, ਜਪੁ, ਮਃ ੧)

Precious is the Guru's grace and precious is the Guru's command.

ਅਮੁਲੋ ਅਮੁਲੁ ; ਆਖਿਆ ਨ ਜਾਇ ॥ (੫-੧੮, ਜਪੁ, ਮਃ ੧)

Question : Through the meditation of Almighty the Saints become precious, so who is such Almighty?

Answer : Almighty is precious from all precious therefore no one can ever explain precisely His limits.

ਆਖਿ ਆਖਿ ; ਰਹੇ ਲਿਵ ਲਾਇ ॥ (੫-੧੮, ਜਪੁ, ਮਃ ੧)

The saints has been immersed in Almighty by uttering Almighty's praises since the past, now in present and will immersed in future (just like a fish can enjoy the ocean but cannot determine the end of ocean). One immerses in Almighty's form while reciting His name.

ਆਖਹਿ ; ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ (੫-੧੯, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the four Vedas, the eighteen Puranas and the ones who reads them as well.

ਆਖਹਿ ; ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ (੫-੧੯, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the ones who read and explain the meaning.

ਆਖਹਿ ਬਰਮੇ ; ਆਖਹਿ ਇੰਦ ॥ (੫-੧੯, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by Brahma and Inder (King of heaven)

ਆਖਹਿ ਗੋਪੀ ; ਤੈ ਗੋਵਿੰਦ ॥ (੬-੧, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the Gopis (the servants of Sri Krishna) and Krishna in his Sri Bhagvat Gita.

ਆਖਹਿ ਈਸਰ ; ਆਖਹਿ ਸਿਧ ॥ (੬-੧, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by Shiva and Gorakh with other Sidhas.

ਆਖਹਿ ; ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ (੬-੧, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by many other intelligent ones created by Almighty.

ਆਖਹਿ ਦਾਨਵ ; ਆਖਹਿ ਦੇਵ ॥ (੬-੧, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the demon who are the linage of Dannu and also by the deities.

ਆਖਹਿ ਸੁਰਿ ਨਰ ; ਮੁਨਿ ਜਨ ਸੇਵ ॥ (੬-੨, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the demigods, men, saints, deciples and the devotees of Shiva.

ਕੇਤੇ ਆਖਹਿ ; ਆਖਣਿ ਪਾਹਿ ॥ (੬-੨, ਜਪੁ, ਮਃ ੧)

There are many who began to recite Almighty's praises in the present, they shall be many more in the future.

ਕੇਤੇ ਕਹਿ ਕਹਿ ; ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ (੬-੨, ਜਪੁ, ਮਃ ੧)

There were many who had depart from the world while reciting Almighty's praises.

ਏਤੇ ਕੀਤੇ ; ਹੋਰਿ ਕਰੇਹਿ ॥ (੬-੩, ਜਪੁ, ਮਃ ੧)

The total counted for the ones who recite Almighty's praises and by adding all the ones from the past.

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ; ਕੇਈ ਕੇਇ ॥ (੬-੩, ਜਪੁ, ਮਃ ੧)

Even then one can never ever utter the complete praises of Almighty in whatever manner.

ਜੇਵਡੁ ਭਾਵੈ ; ਤੇਵਡੁ ਹੋਇ ॥ (੬-੩, ਜਪੁ, ਮਃ ੧)

Almighty expands His creation as much as He wishes and the creation grows accordingly.

ਨਾਨਕ ਜਾਣੈ ; ਸਾਚਾ ਸੋਇ ॥ (੬-੩, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty is the truth and knows everyone.

ਜੇ ਕੋ ਆਖੈ ; ਬੋਲੁਵਿਗਾੜੁ ॥ (੬-੪, ਜਪੁ, ਮਃ ੧)

If a meaningless speaking person claims to be able to utter the end of Almighty;

ਤਾ ਲਿਖੀਐ ; ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥ (੬-੪, ਜਪੁ, ਮਃ ੧)

Such person is written (described) as the greatest fool among all other fools.

ਸੋ ਦਰੁ ਕੇਹਾ , ਸੋ ਘਰੁ ਕੇਹਾ ; ਜਿਤੁ ਬਹਿ , ਸਰਬ ਸਮਾਲੇ ॥ (੬-੪, ਜਪੁ, ਮਃ ੧)

In reality, there is nothing can be said to describe your door and abode (house), however Guruji says that I will describe through a physical form solely for the deciples to concentrate upon during the initial stages of spiritual journey.

Guruji utters humble prayer before Almighty, 'Dear Almighty your door the true congregation and obode is the entire universe in which you sit and take care of everyone'.

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ; ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ (੬-੫, ਜਪੁ, ਮਃ ੧)

The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ; ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ (੬-੫, ਜਪੁ, ਮਃ ੧)

Countless ragas with ragnies sings your praises and many singers (Gandharab) sing your praises in accordance to the various ragas.

ਗਾਵਹਿ ਤੁਹਨੋ , ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ;
ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ (੬-੬, ਜਪੁ, ਮਃ ੧)

The wind, water, fire and the Righteous King (Dharamraj) who enquires the count of deeds from each being sings your (Almighty) praises.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ , ਲਿਖਿ ਜਾਣਹਿ ;
ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ (੬-੬, ਜਪੁ, ਮਃ ੧)

The Chiter Gupt sing your praises, one who records all the hidden good and bad deeds performed by jeev (being) and these records are then contemplated by the Righteous King (Dharamraj) before the verdict of justice is announced by which the jeev (being) is awarded in heaven and punished in hell.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ; ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ (੬-੭, ਜਪੁ, ਮਃ ੧)

The ones that you (Almighty) have created like Shiva, Brahma and their powers which are obvious sing your praises with all their powers.

ਗਾਵਹਿ ਇੰਦ , ਇਦਾਸਣਿ ਬੈਠੇ ; ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ (੬-੭, ਜਪੁ, ਮਃ ੧)

The Inder (king of heaven) sits in the court with all other deities sing your (Almighty) praises at your door.

ਗਾਵਹਿ ਸਿਧ , ਸਮਾਧੀ ਅੰਦਰਿ ; ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ (੬-੮, ਜਪੁ, ਮਃ ੧)

The Sidhas sing your (Almighty) praises while sitting in their meditation and the scholars saints utters your praises while contemplating your knowledge.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ; ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ (੬-੮, ਜਪੁ, ਮਃ ੧)

The ones who remain unmarried (jati), the ones who speak only the truth (sati), contented in what ever they have and the fifty-two (52) well known warriors stand in alert to sing your (Almighty) praises.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ; ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ (੬-੯, ਜਪੁ, ਮਃ ੧)

The scholars (Pandit), students and the victorious ones who overpowered their sensory desires have been singing your praises since ages with the aid of divine books.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ; ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ (੬-੯, ਜਪੁ, ਮਃ ੧)

The beauties of heaven, earth and underworld (Paataal) who win over the mind by a single look sings your praises.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ; ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ (੬-੧੦, ਜਪੁ, ਮਃ ੧)

All precious things created in the entire Universe, the sixty-eight (68) pilgrimage shines (Hindunism believe) and the holy rivers (e.g Gangga, Jamuna, etc. according to the Hindu religion) sing your (Almighty) praises.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ; ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ (੬-੧੦, ਜਪੁ, ਮਃ ੧)

The worrior (Jodha) who faces his equivalent enemy, great worrior (Mahabal) who fights against an enemy force of 10,000 single-handedly and the greatest worrior (Sura) who fight against countless enemy forces single-handedly, in the same manner one who wins over the body is a worrior (Jodha), the one who wins over the body and sensors is a great worrior (Mahabal) and the greatest worrior (Sura) who wins over countless thoughts of the mind sings your (Almighty) praises. The entire creation in all four categories (Andraj, Jeraj, Setaj & Utbhuj) sing your praises

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ; ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ (੬-੧੧, ਜਪੁ, ਮਃ ੧)

The creation of universe which is created and placed with His powers such as the nine separated lands, division of area (1 Mandal = 100 Jojhan = 1000 kilometers), their respective Kings and egoistic deities sing your (Almighty) praises.

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ , ਜੋ ਤੁਧੁ ਭਾਵਨਿ ;
ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ (੬-੧੧, ਜਪੁ, ਮਃ ੧)

However only those sing your (Almighty) praises those who are preferred by you (Almighty). The preferred ones are those who are immersed in your (Almighty) meditation and who are the house of love.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ , ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ;
ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥ (੬-੧੨, ਜਪੁ, ਮਃ ੧)

Other then the ones described, there are many more who sing your (Almighty) praises which I (Guruji) cannot remember.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ; ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ (੬-੧੩, ਜਪੁ, ਮਃ ੧)

The Almighty who is the master always remained the truth all along in the past and He remains truly honourable in the present time.

ਹੈ ਭੀ ਹੋਸੀ , ਜਾਇ ਨ ਜਾਸੀ ; ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ (੬-੧੩, ਜਪੁ, ਮਃ ੧)

Almighty will remain the truth in the future, the creation will vanish away but the one who has created the universe will never vanish.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ , ਕਰਿ ਕਰਿ ਜਿਨਸੀ ; (ਭਾਂਤੀ ਬੋਲ)
ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ (੬-੧੪, ਜਪੁ, ਮਃ ੧)

Almighty has created this universe colourful which consist of various types of different creation of humans, deities, demons, animals, etc. whom He keeps in His sight. The entire creation is created through mammon (maya) which He has created Himself.

ਕਰਿ ਕਰਿ ਵੇਖੈ , ਕੀਤਾ ਆਪਣਾ ;
ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ (੬-੧੪, ਜਪੁ, ਮਃ ੧)

Almighty sees His created universe as He wishes in His greatness.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ; ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ (੬-੧੫, ਜਪੁ, ਮਃ ੧)

Almighty implements in accordance to His wish and will do the same in the future as there is no one command above Him.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ;
ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥ (੬-੧੫, ਜਪੁ, ਮਃ ੧)

Almighty is the King of all Kings therefore Guruji says stay in His will.

ਮੁੰਦਾ ਸੰਤੋਖੁ , ਸਰਮੁ ਪਤੁ ਝੋਲੀ ;
ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ (੬-੧੬, ਜਪੁ, ਮਃ ੧)

Adopt contentment (santokh) by remaining pleased in joyful and as well as painful moments, to have shame in performing evil action (saram) are two ear-rings (mundra), the true begging bowl is to stay detached from sins which help to retain the honour in this and the next world and always keeping the concentration in Almighty is the rubbing of ash on the body.

ਖਿੰਥਾ , ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ; (ਕਾਂਇਆਂ ਬੋਲੋ)
ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ (੬-੧੬, ਜਪੁ, ਮਃ ੧)

This physical body which is the form of food for angels of death, meaning the body is temporary just like an overcoat (Khintha – made of various pieces of clothes), which one wears and removes to wear another. Also as it is made from small pieces of cloth this body is made of blood, bones, dirt, skin. To merge in Almighty's meditation before this body is consumed by the death is the true overcoat (Khintha) and having undoubtful faith in Almighty is the adoption of the rod (Dhenda)

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ; ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (੬-੧੭, ਜਪੁ, ਮਃ ੧)

Aie Panth is one of the Sidhas' (Yogi) sect. The followers usually have the 'iee' (e.g. Bal Gundaiee) at the end of their name, this sect is known as the greatest amongst the other eleven sects (all in total of 12 sects), Guruji says that my Aie panth is the equal love for the entire universe (Segal Jamati) and by obtaining victory over the mind is the true victory over the entire universe.

ਆਦੇਸੁ ; ਤਿਸੈ ਆਦੇਸੁ ॥ (੬-੧੭, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar – bow, obedience).

My obedience is before the Almighty who is beyond place, time and materials (means beyond death).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ;
ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥ (੬-੧੭, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages.

ਭੁਗਤਿ ਗਿਆਨੁ , ਦਇਆ ਭੰਡਾਰਣਿ ;
ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ (੬-੧੮, ਜਪੁ, ਮਃ ੧)

The concentration of Antahkaran (made of mind, intellect, memory and existence) of becoming incline to Almighty and to see Almighty within the entire creation is the knowledge form of cooked food (which Sidha's calls Bhugat) mean that I (Guruji) am satisfied with inner bliss which is distributed by mercy (which creates all virtues within) form of distributor (Bhandaran). The Almighty's form within the entire creation is my tune (naadh).

ਆਪਿ ਨਾਥੁ , ਨਾਥੀ ਸਭ ਜਾ ਕੀ ; ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ (੬-੧੯, ਜਪੁ, ਮਃ ੧)

The Sidhas leader is known as Nath, Guruji says the true Nath is Almighty Himself in whose thread form command the entire universe is threaded means kept in control and the sidhas posses the miraculous powers (8 main sidhi's) and the other eighteen (18) sub-miraculous powers (ridhi's) which has different taste. In other words, the micraculous powers are a barrier in the path of obtaining Almighty.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ , ਕਾਰ ਚਲਾਵਹਿ ; ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥ (੬-੧੯, ਜਪੁ, ਮਃ ੧)

(Sidhas has followers) The thing that one is suppose to receive comes in pursuation of the union (Sanjog) deeds form of follower whereas the thing that suppose to be lost is taken away by pursuation of the separation (Vijog) deeds form of followers in this manner the union and separation drives the task in which whatever is fated comes by itself.

ਆਦੇਸੁ ; ਤਿਸੈ ਆਦੇਸੁ ॥ (੭-੧, ਜਪੁ, ਮਃ ੧)

My obedience is before the Almighty who is beyond place, time and meterials (means beyond death).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ; ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥ (੭-੧, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages ||29||

ਏਕਾ ਮਾਈ , ਜੁਗਤਿ ਵਿਆਈ ; ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ (੭-੨, ਜਪੁ, ਮਃ ੧)

When the Almighty creates and empower's maya, then the three followers Brahma (Creator), Vishnu (the sustainer) and Shiv (the destroyer) are created.

ਇਕੁ ਸੰਸਾਰੀ , ਇਕੁ ਭੰਡਾਰੀ ; ਇਕੁ , ਲਾਏ ਦੀ ਬਾਣੁ ॥ (੭-੨, ਜਪੁ, ਮਃ ੧)

Brahma is given the task to create the world, Vishnu is given the duty to sustain the worlds by giving the neccesities (food, garment, etc,) and Shiv is given the power to destroy.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ , ਤਿਵੈ ਚਲਾਵੈ ; ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ (੭-੨, ਜਪੁ, ਮਃ ੧)

Almighty makes all the three main deities (Brahma, Vishnu & Shiv) to perform as He wishes and in accordance to His command all the three deities execute their duties.

ਓਹੁ ਵੇਖੈ , ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ; ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ (੭-੩, ਜਪੁ, ਮਃ ੧)

Almighty monitors the time of the beginning and death also their (Brahma, Vishnu & Shiv) strength but they are unable to see as Almighty keeps Himself beyond their sight and this is the most astonishing form.

2nd meaning : Almighty monitor's each of our sensor's deeds but He Himself is beyond the sensor's reach and this is most amazing form of Almighty.

ਆਦੇਸੁ ; ਤਿਸੈ ਆਦੇਸੁ ॥ (੭-੩, ਜਪੁ, ਮਃ ੧)

My obedience is before the Almighty who is beyond place, time and meterials (means beyond death).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ; ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥ (੭-੪, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all the ages||30||

ਆਸਣੁ ਲੋਇ ਲੋਇ ; ਭੰਡਾਰ ॥ (੭-੪, ਜਪੁ, ਮਃ ੧)

Almighty's seat is within the entire universe and its creations also His treasures (food, water, wealth, etc.) is also everywhere.

ਜੋ ਕਿਛੁ ਪਾਇਆ ; ਸੁ ਏਕਾ ਵਾਰ ॥ (੭-੫, ਜਪੁ, ਮਃ ੧)

Everyone obtains their share from Almighty's treasure in one collection in accordance to their deeds which then utilised within the lifetime.

ਕਰਿ ਕਰਿ ਵੇਖੈ ; ਸਿਰਜਣਹਾਰੁ ॥ (੭-੫, ਜਪੁ, ਮਃ ੧)

Just like a worldly owner monitors and keeps the accounts updated after distributing his treasure, Almighty the creator creates the creation and monitor's closely.

ਨਾਨਕ ਸਚੇ ਕੀ ; ਸਾਚੀ ਕਾਰ ॥ (੭-੫, ਜਪੁ, ਮਃ ੧)

Guruji says that the true Almighty's task is the ultimate truth as His principal remains the same as before and till the end of the creation.

ਆਦੇਸੁ ; ਤਿਸੈ ਆਦੇਸੁ ॥ (੭-੫, ਜਪੁ, ਮਃ ੧)

My obedience is before the Almighty who is beyond place, time and meterials (means beyond death).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ; ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥ (੭-੬, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages ||31||

ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ ; ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ (੭-੬, ਜਪੁ, ਮਃ ੧)

One should have such intention that the one tongue is multiplied to one hundred thousand (100,000) tongues and which shall further multiplies to two million (2 million) tongues.

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ; ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ (੭-੭, ਜਪੁ, ਮਃ ੧)

Then with each tongue recite the Almighty's name for one hundred thousand times (which computes to 200,000,000,000). In other words, it means to recite Almighty's name continuously during the entire day and night.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ; ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (੭-੭, ਜਪੁ, ਮਃ ੧)

Through this path of reciting Almighty's name, the jeev (being) climbs steps form of spiritual state towards union with Almighty.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ; ('ਗੱਲਾਂ' ਭਾਰਾ ਬੋਲੋ)
ਕੀਟਾ ਆਈ ਰੀਸ ॥ (੭-੮, ਜਪੁ, ਮਃ ੧)

The ones who obtain shallow knowledge by reading a few divine books claim themselves to be the Almighty. Such tiny (like ant) egoistic fools self-proclaim to be akin to the Garuda bird which flies high in sky, which is certainly impossible.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ; ਕੂੜੀ , ਕੂੜੈ ਠੀਸ ॥੩੨॥ (੭-੮, ਜਪੁ, ਮਃ ੧)

Guruji says that such Amighty's name is obtained with His graceful glance and all other liars are just making false claims. In other words, what will mere knowledge benefit without practice?

ਆਖਣਿ ਜੋਰੁ ; ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ (੭-੯, ਜਪੁ, ਮਃ ੧)

Without Almighty's graceful glimpse this jeev (being) has no strength to say anything neither has the strength to keep silent.

ਜੋਰੁ ਨ ਮੰਗਣਿ ; ਦੇਣਿ ਨ ਜੋਰੁ ॥ (੭-੯, ਜਪੁ, ਮਃ ੧)

This jeev (being) do not have strength to beg nor have the strength to donate.

ਜੋਰੁ ਨ ਜੀਵਣਿ ; ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ (੭-੯, ਜਪੁ, ਮਃ ੧)

If this jeev (being) has no strength to remain alive nor have the strength to die.

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ; ਮਨਿ ਸੋਰੁ ॥ (੭-੯, ਜਪੁ, ਮਃ ੧)

This jeev (being) has no strength to obtain kingdom and wealth neither have strength to refrain the mind from creating the noise of thoughts and alternate thoughts.

ਜੋਰੁ ਨ ਸੁਰਤੀ ; ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ (੭-੧੦, ਜਪੁ, ਮਃ ੧)

This jeev (being) has no strength to read (books) divine knowledge and contemplate on Almighty's knowledge

ਜੋਰੁ ਨ ਜੁਗਤੀ ; ਛੁਟੈ ਸੰਸਾਰੁ ॥ (੭-੧੦, ਜਪੁ, ਮਃ ੧)

Although there are various methods and examples to obtain salvation, however without Almighty's graceful glimpse one does not have the strength to adopt and practice.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ; ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ (੭-੧੦, ਜਪੁ, ਮਃ ੧)

Therefore Almighty is the only one with strength who creates and monitors His creation.

ਨਾਨਕ ; ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥ (੭-੧੧, ਜਪੁ, ਮਃ ੧)

Guruji says, it is a fact that there is no one inferior nor superior in this universe as Almighty has made everyone in accordance to their previous deeds respectively.

ਰਾਤੀ ਰੁਤੀ ; ਥਿਤੀ ਵਾਰ ॥ (੭-੧੧, ਜਪੁ, ਮਃ ੧)

All the six seasons, 48 weeks and seven days

ਪਵਣ ਪਾਣੀ ; ਅਗਨੀ ਪਾਤਾਲ ॥ (੭-੧੧, ਜਪੁ, ਮਃ ੧)

Air, water, fire and the lower worlds (Pataal)

ਤਿਸੁ ਵਿਚਿ , ਧਰਤੀ ਥਾਪਿ ਰਖੀ ; ਧਰਮ ਸਾਲ ॥ (੭-੧੨, ਜਪੁ, ਮਃ ੧)

In which Almighty has kept the earth established as a house of faith (Dharamsala) where the jeev (being) plants the seed of deed (karam).

ਤਿਸੁ ਵਿਚਿ ; ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ (੭-੧੨, ਜਪੁ, ਮਃ ੧)

In this House of Faith (Dharamsala) form of earth there are various types of jeevs (beings) with various types of religious practices, deeds and devotion with various colours.

ਤਿਨ ਕੇ ਨਾਮ ; ਅਨੇਕ ਅਨੰਤ ॥ (੭-੧੨, ਜਪੁ, ਮਃ ੧)

They have various types of names and countless are such jeevs (beings).

ਕਰਮੀ ਕਰਮੀ ; ਹੋਇ ਵੀਚਾਰੁ ॥ (੭-੧੩, ਜਪੁ, ਮਃ ੧)

Their thinking is also different based on their respective deeds.

ਸਚਾ ਆਪਿ ; ਸਚਾ ਦਰਬਾਰੁ ॥ (੭-੧੩, ਜਪੁ, ਮਃ ੧)

Almighty is true Himself as well as His court.

ਤਿਥੈ ਸੋਹਨਿ ; ਪੰਚ ਪਰਵਾਣੁ ॥ (੭-੧੩, ਜਪੁ, ਮਃ ੧)

In such Almighty's court only those acceptable Saints sits praisefully in His presence.

ਨਦਰੀ ਕਰਮਿ ; ਪਵੈ ਨੀਸਾਣੁ ॥ (੭-੧੩, ਜਪੁ, ਮਃ ੧)

Only those are acceptable saints whose forehead has the sign of Almighty's grace.

ਕਚ ਪਕਾਈ ; ਓਥੈ ਪਾਇ ॥ (੭-੧੪, ਜਪੁ, ਮਃ ੧)

During lifetime jeev (being) may become hypocrite and practice faith just for a fulfilment of desire which is known as the unriped faith and true faith (ones who practices undoubtfully) is measured accordingly in the Almighty's court

ਨਾਨਕ ਗਇਆ ; ਜਾਪੈ ਜਾਇ ॥੩੪॥ (੭-੧੪, ਜਪੁ, ਮਃ ੧)

Guruji says that the true and false is recognised in the next world.

ਧਰਮ ਖੰਡ ਕਾ ; ਏਹੋ ਧਰਮੁ ॥ (੭-੧੪, ਜਪੁ, ਮਃ ੧)

The region of deed (Karam Khand) is as described in the earlier Pauri 34. The principal rule of deed region is that one goes through in life in accordance to the deeds performed.

ਗਿਆਨ ਖੰਡ ਕਾ ; ਆਖਹੁ ਕਰਮੁ ॥ (੭-੧੫, ਜਪੁ, ਮਃ ੧)

Now Guruji describes the region of knowledge, the one who have attained the knowledge of the true form (Almighty) who is the omniscient (existing completely within the creation) and visions the endless power of Almighty.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ; ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ (੭-੧੫, ਜਪੁ, ਮਃ ੧)

There are many airs, water, fire and many prophets like Krishna and Shiva.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ; ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ (੭-੧੫, ਜਪੁ, ਮਃ ੧)

There are many Brahma's who are given the duty of shaping the world, there are many with four faces, colours and forms.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ , ਮੇਰ ਕੇਤੇ; ਕੇਤੇ ਧੂ , ਉਪਦੇਸ ॥ (੭-੧੬, ਜਪੁ, ਮਃ ੧)

There are many parts of universe which are the lands to plant the seeds of deeds and there are any mountains, Bhagat Dharu and the preachers.

ਕੇਤੇ ਇੰਦ ਚੰਦ , ਸੂਰ ਕੇਤੇ ; ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (੭-੧੬, ਜਪੁ, ਮਃ ੧)

There are many Inders (king of heaven), moons, suns, worlds and universes.

ਕੇਤੇ ਸਿਧ ਬੁਧ , ਨਾਥ ਕੇਤੇ ; ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ (੭-੧੭, ਜਪੁ, ਮਃ ੧)

There are many Sidhas, scholars, owners and goddess's forms.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ; ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ (੭-੧੭, ਜਪੁ, ਮਃ ੧)

There are many deity, demons, silent saints (Muni), diamonds and oceans.

ਕੇਤੀਆ ਖਾਣੀ , ਕੇਤੀਆ ਬਾਣੀ ; ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ (੭-੧੮, ਜਪੁ, ਮਃ ੧)

There are many creation categories (Andrej, Jeraj, Setaj & Utbhuj), speeches (Bhekhri, Madma, Pesanti & P'ra), kings and land Almightys.

ਕੇਤੀਆ ਸੁਰਤੀ , ਸੇਵਕ ਕੇਤੇ ;
ਨਾਨਕ , ਅੰਤੁ ਨ , ਅੰਤੁ ॥੩੫॥ (੭-੧੮, ਜਪੁ, ਮਃ ੧)

There many Seruti's (the words) in the Vedas as well as their readers, Guruji says that there is no end to Almighty's creation.

ਗਿਆਨ ਖੰਡ ਮਹਿ ; ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ (੭-੧੯, ਜਪੁ, ਮਃ ੧)

The knowledge described in the knowledge region is the true splendour which means that knowledge does not need deeds or devotion (Upashna) in order to vanish ignorance.

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ; ਕੋਡ ਅਨੰਦੁ ॥ (੭-੧੯, ਜਪੁ, ਮਃ ੧)

The bliss of hymn is superior compare to all other joys obtained from worldly desires fulfilments, as this (hymn) bliss remains forever.

ਸਰਮ ਖੰਡ ਕੀ ; ਬਾਣੀ ਰੂਪੁ ॥ (੮-੧, ਜਪੁ, ਮਃ ੧)

The region of dignity (Saram Khand) is where one refrains from all evil deeds by having shame to perform sinful deeds against his linage and religious practice, their words becomes fruitful.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ; ਬਹੁਤੁ ਅਨੂਪੁ ॥ (੮-੧, ਜਪੁ, ਮਃ ੧)

In this region the devoter and deciples's Anthakaran is shaped into a form which is beyond praise means that the Antahkaran becomes pure.

ਤਾ ਕੀਆ ਗਲਾ ; ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ (‘ਗੱਲਾਂ’ ਭਾਰਾ ਬੋਲੋ) (੮-੧, ਜਪੁ, ਮਃ ੧)

The praise of the words uttered by the residence of this region is beyond speech.

ਜੇ ਕੋ ਕਹੈ ; ਪਿਛੈ ਪਛੁਤਾਇ ॥ (੮-੧, ਜਪੁ, ਮਃ ੧)

If one tries to describe the praise of their words, he will regret because no one is able to utter the complete praise.

ਤਿਥੈ ਘੜੀਐ ; ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ (੮-੨, ਜਪੁ, ਮਃ ੧)

There (Region of Dignity) the memory’s concentration, self-existence, mind and intellect (all four becomes Antahkaran) is shaped and made pure from all worldly desires.

ਤਿਥੈ ਘੜੀਐ ; ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥ (੮-੨, ਜਪੁ, ਮਃ ੧)

In this region of dignity the superior (sur) ones who has envy are shaped to be fair and the ones who perform penance and obtain miraculous powers (sidha) their ego within is vanished through desireless meditation after which the miraculous powers are presumed as tiny.

ਕਰਮ ਖੰਡ ਕੀ ; ਬਾਣੀ ਜੋਰੁ ॥ (੮-੩, ਜਪੁ, ਮਃ ੧)

The ones who are blessed by Almighty with His grace (karam) their speech becomes powerful (the uttered word will definately bare fruit) and medium to the union with Almighty.

ਤਿਥੈ ; ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ (੮-੩, ਜਪੁ, ਮਃ ੧)

In the region of grace (Karam Khand) such ones (as line above) cannot be challenged and their powers cannot be avoided. In other words, there is no one greater then them.

ਤਿਥੈ ; ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ (੮-੩, ਜਪੁ, ਮਃ ੧)

All the warriors (rathi) who win over the physical body, great warriors (mahabal) who win over the sensors’ desires and the greatest warriors (sur) who attain victory over their mind are the residence within the region of grace.

ਤਿਨ ਮਹਿ ; ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ (੮-੩, ਜਪੁ, ਮਃ ੧)

Within such fortunate ones Almighty’s complete form is obvious, meaning Almighty is seen everywhere the mind roams.

ਤਿਥੈ ; ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ (੮-੪, ਜਪੁ, ਮਃ ੧)

In the region of dignity their mind concentration is attached (sita) with the praises of invisible form of Almighty’s (Nirgun) praises which purifies the mind, intellect, memory and the self-existence to be the form of Almighty.

ਤਾ ਕੇ ਰੂਪ ; ਨ ਕਥਨੇ ਜਾਹਿ ॥ (੮-੪, ਜਪੁ, ਮਃ ੧)

Their form is beyond verbal description discourse.

ਨਾ ਓਹਿ ਮਰਹਿ ; ਨ ਠਾਗੇ ਜਾਹਿ ॥ (੮-੪, ਜਪੁ, ਮਃ ੧)

They never dies nor they are cheated by the mammon (maya);

ਜਿਨ ਕੈ ; ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ (੮-੪, ਜਪੁ, ਮਃ ੧)

In whose mind Almighty resides.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ; ਕੇ ਲੋਅ ॥ (੮-੫, ਜਪੁ, ਮਃ ੧)

There (in region of dignity) only a few Bhagats reside and where the ones fooled by mammon (maya) are not allowed.

(Bhagat are the ones who are completely commited in Almighty's Meditation)

ਕਰਹਿ ਅਨੰਦੁ ; ਸਚਾ ਮਨਿ ਸੋਇ ॥ (੮-੫, ਜਪੁ, ਮਃ ੧)

The true Almighty resides within their mind therefore they enjoy the bliss, meaning there are no more pains and arguments.

ਸਚ ਖੰਡਿ ਵਸੈ ; ਨਿਰੰਕਾਰੁ ॥ (੮-੫, ਜਪੁ, ਮਃ ੧)

In the region of truth (Sach khand) abides the ones who adopted the truth means Almighty's existence is obvious within His bhagats.

ਕਰਿ ਕਰਿ ਵੇਖੈ ; ਨਦਰਿ ਨਿਹਾਲ ॥ (੮-੬, ਜਪੁ, ਮਃ ੧)

Almighty created and oversees His creation means Almighty creates and then sustains and also observe their (creation) deeds. However only on whom He chooses to shower His blessful glimpse the one becomes blissful (nihaal).

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ; ਵਰਭੰਡ ॥ (੮-੬, ਜਪੁ, ਮਃ ੧)

In the region of truth all the endless worlds (khand), universe (mandal) and greater universe (brahmand) forms are contained within means that the entire creation becomes a mere thought.

ਜੇ ਕੋ ਕਥੈ ; ਤ ਅੰਤ ਨ , ਅੰਤ ॥ (੮-੬, ਜਪੁ, ਮਃ ੧)

If one tries to describe the end of such thought then he shall experience that there is no end as the thought is beyond place (desh), time (kaal) and material (vastu).

ਤਿਥੈ ਲੋਅ ਲੋਅ ; ਆਕਾਰ ॥ (੮-੬, ਜਪੁ, ਮਃ ੧)

All the various dimension of creation is entirely Almighty's form.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ; ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ (੮-੭, ਜਪੁ, ਮਃ ੧)

Jeev's (being) performs deeds in accordance to Almighty's command.

ਵੇਖੈ ਵਿਗਸੈ ; ਕਰਿ ਵੀਚਾਰੁ ॥ (੮-੭, ਜਪੁ, ਮਃ ੧)

Almighty remains delighted upon looking at His creation as well as their respective good and bad deeds.

ਨਾਨਕ , ਕਥਨਾ ; ਕਰੜਾ ਸਾਰੁ ॥੩੭॥ (੮-੭, ਜਪੁ, ਮਃ ੧)

Guruji says that the description of Almighty described is extremely difficult just like shaping gold but it is well recognised that within other materials. In the same manner the contemplation of Guru's sermons form of hymn is difficult but it is supreme.

ਜਤੁ ਪਾਹਾਰਾ ; ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ (੮-੮, ਜਪੁ, ਮਃ ੧)

To abandon all desires and restraint knowledge sensors and deed organs from evil actions is the true bachelorship's (jath) furnace.

To adopt fortitude (Dhiraj – capability to withstand adverse situations) and be free from the knowledge sensors and deed organs desires persuasion is the goldsmith.

ਅਹਰਣਿ ਮਤਿ ; ਵੇਦੁ ਹਥੀਆਰੁ ॥ (੮-੮, ਜਪੁ, ਮਃ ੧)

The undiverted intellect is the anvil in which gold is moulded and listening to the Guru's hymns is the hammer.

ਭਉ ਖਲਾ ; ਅਗਨਿ ਤਪ ਤਾਉ ॥ ('ਖੱਲਾ' ਭਾਰਾ ਬੋਲੋ) (੮-੮, ਜਪੁ, ਮਃ ੧)

To adopt Almighty's fear is the leather beg or bronze pipe to blow the fire by which flames are aggrevated (roar) and to meditate is the fire's heat.

ਭਾਂਡਾ ਭਾਉ ; ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ (੮-੯, ਜਪੁ, ਮਃ ੧)

Love is the pot means that adopted love within mind is the mould in which the nectar (Amrit) of Guru's sermons is poured and these is how it is adopted by the mind.

ਘੜੀਐ ਸਬਦੁ ; ਸਚੀ ਟਕਸਾਲ ॥ (੮-੯ ਜਪੁ, ਮਃ ੧)

In this ideal manner jeev is moulded in true congregation form of coin factory (Taksal) where jeev is moulded into Almighty's form.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ; ਤਿਨ ਕਾਰ ॥ (੮-੯ ਜਪੁ, ਮਃ ੧)

Only those who have True Guru's graceful glimpse obtain the virtues (mentioned in this Pauri 38) and the task of practising it during the life time.

ਨਾਨਕ , ਨਦਰੀ ; ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥ (੮-੧੦ ਜਪੁ, ਮਃ ੧)

Guruji says with Almighty's graceful glimpse one is made blissful means that they are released from their pains of birth and death and they obtained salvation.

ਸਲੋਕੁ ॥ (੮-੧੦)

Selok:

ਪਵਣੁ ਗੁਰੂ , ਪਾਣੀ ਪਿਤਾ ; ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ (੮-੧੦, ਸਲੋਕੁ)

The Air is great (Guru) as all the life-forces (Pran) is supported by air, air is the teacher (Guru) as through air the speech is created by which Guru's hymn travels, water is the universal father as through water the entire universe is created and earth is the universal mother who carries everyone over it just like a mother who carries around her child.

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ , ਦਾਈ ਦਾਇਆ ;
ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ ('ਜਗੱਤੁ' ਨਹੀਂ ਪੜਣਾ) (੮-੧੧, ਸਲੋਕੁ)

The male caretaker (Daya-who takes care and play around with a child) who stays along the whole day playing with a child, the female caretaker (Dayi) who feeds and put a child to sleep in the absence of the mother, in the same manner day time is the male caretaker who encourages jeev to play around performing worldly duties and night is the female caretaker who puts everyone to sleep. The entire universe form of child is being playing around and being watched closely.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ; ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ (੮-੧੧, ਸਲੋਕੁ)

The good deeds form of goodness and evil deeds form of badness is then contemplated before the rightous king (Dharamraj) by appointing the day and night (Chiter Gupt) as the witness who reads out all the deeds perform during the lifetime.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ; ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ (੮-੧੨, ਸਲੋਕੁ)

What is near and whatever is far depand on the fruits (returns) of the individual deeds, some are honoured by the rightous king (Dharamraj) and some are dishonoured however based on deeds (karma) the reincarnation cycle never ends.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ; ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (ਮਸੱਕਤਿ ਬੋਲੋ) (੮-੧੨, ਸਲੋਕੁ)

The one who concentrated on Almighty's name means remembered Almighty's name also meditated and strived desirelessly (Niskaam) service in this life time.

ਨਾਨਕ , ਤੇ ਮੁਖ ਉਜਲੇ ; ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ (੮-੧੨, ਸਲੋਕੁ)

Guruji says that those are glorified and with their discourses incountable amount of people is released from the worldly attachments means the rememberance of Almighty's name is the most superior compare to all other practices.

Guruji begin Japji sahib with the greatness of Almighty' name and ended with the notation of the Almighty's name greatness.

ਜਾਪੁ ਸਾਹਿਬ

੧ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

The One with Praises (Sri) Wonderful Almighty who is beyond mind, body and speech (Wahe) destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), the respected (Ji), His (Ki), Victory (Fateh)

ਜਾਪੁ ॥

Jaap means the aloud recitation. Sri Guru Granth Sahib Ji start with Jap Ji Sahib and Sri Dasam Granth begins with Jaap Sahib.

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦॥ (ਦਸਵੀਂ ਬੋਲੋ)

Pure (Sri) Mouth (Mukh) Sermons (Wak) by the Tenth Paatshah (in Guru Granth Sahib it is Mahala, in Sri Dasam Granth it is written as Paatshah) means that the sermons uttered from the pure mouth of the Tenth Guru, Guru Gobind Singh Ji.

ਛਪੈ ਛੰਦ ॥

Chhapai is the type of prosody (Chhand)

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤ੍ਵਪ੍ਰਸਾਦਿ ਨੂੰ ਤੁਐ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)

May Your (Tav) Bleesings be there (Persad)

ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ; ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥

You have no circullar lines Your hand and on Your feet (Chekar), You do not have any specific mark (Chihan), nor you are link to any Caste (varna) or sub-caste (Jat) or group (Pat)

ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ; ਕੋਊ ਕਹਿ ਨ ਸਕਤਿ ਕਿਹ ॥

No one can describe your form, features(Roop), colour (Rang), fortune lines on Your hand and on Your feet (Rekh), attire (Bhekh), and how much powers You possess.

ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ; ਅਮਿਤੋਜ ਕਹਿੱਜੈ ॥ (ਅਚੱਲ ਬੋਲੋ)

Unmovable means beyond destruction (Achal) is Your form (Murat), without (An) fear (bhou), self-illuminated (Perkash) and who possess unmeasurable (Amit) strength (Oaj).

ਕੋਟਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣਿ ; ਸਾਹਿ ਸਾਹਾਣਿ ਗਣਿੱਜੈ ॥

You are the supreme among the millions of Indras (King of Heaven), the God of deities, and the Ruler of rulers.

ਤ੍ਰਿਭਵਣ ਮਹੀਪ , ਸੁਰ ਨਰ ਅਸੁਰ ; (ਤ੍ਰਿ[1]-ਭਵਣ, ਅ-ਸੁਰ ਬੋਲੋ)

ਨੇਤ ਨੇਤ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥

The Ruler (Mahip) of three (Tri) worlds (Bhavan), you are called infinite (neth means not this much means more and more), by the deities (Sur – the residents of heaven), humans (Nar) and demons (Asur) as well as by every leaf of grass in the forest : they all acknowledge your infinity.

ਤੂ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ; ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥੧॥ ('ਤੂ' ਨੂੰ ਤੁਐ ਬੋਲੋ)

Who can express all (sarab) of your (Tav) names (Nam), and that is why the wise men (Sumat) have described (Barnat) only your functional (Karam) names (Nam)॥1॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥ (ਪ੍ਰ-ਇਆਤ ਬੋਲੋ)

Bhujang Prayat Chhand

ਨਮਸਤ੍ਵੰ ਅਕਾਲੇ ॥ ਨਮਸਤ੍ਵੰ ਕ੍ਰਿਪਾਲੇ ॥ ('ਨਮਸਤ੍ਵੰ' ਨੂੰ ਨਮਸਤੁਐਂ ਬੋਲੋ)

Salutation to You (Nm-Ast- Tuang) the One beyond (A) Time or death (Kal); Salutation to the House of Mercy-(Kirp-Ale);

ਨਮਸਤੰ ਅਰੂਪੇ ॥ ਨਮਸਤੰ ਅਨੂਪੇ ॥੨॥ (ਅ-ਰੂਪੇ, ਅ-ਨੂਪੇ ਬੋਲੋ)

Salutation to the formless (Arupe); Salutation to the One beyond Praise (An-Up-A) ॥ 2 ॥

ਨਮਸਤੰ ਅਭੇਖੇ ॥ ਨਮਸਤੰ ਅਲੇਖੇ ॥ (ਅ-ਭੇਖੇ, ਅ-ਲੇਖੇ ਬੋਲੋ)

Salutation to the One without a specific attire; Salutation to the inmeasurable;

ਨਮਸਤੰ ਅਕਾਏ ॥ ਨਮਸਤੰ ਅਜਾਏ ॥੩॥ (ਅ-ਕਾਂਏ, ਅ-ਜਾਏ ਬੋਲੋ)

Salutation to the Bodiless; Salutation to the One who is beyoud Ages॥ 3 ॥

---

[1] 'ਰ' ਨੂੰ ਅੱਧਾ ਬੋਲੋ ਕਿਉਂਕੇ ਇਹ ਪੈਰ ਵਾਲਾ ਹੈ ਅਤੇ ਜੋ ਸਿਹਾਰੀ 'ਤ' ਨੂੰ ਲੱਗੀ ਹੈ ਉਹ ਪੈਰ ਵਾਲੇ 'ਰ' ਨੂੰ ਲਗੇ ਗੀ। ਸੂਚਨਾ- ਇਹ ਹੋਰ ਸਾਰੇ ਥਾਵਾਂ ਤੇ ਵੀ ਇਸੇ ਤਰਾਂ ਹੀ ਸਮਝਣਾਂ ਹੈ।

ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥ (ਅ-ਗੰਜੇ, ਅ-ਭੰਜੇ ਬੋਲੋ)

Salutation to the One Indestructible; Salutation to the One who never bow means who is undefeatable;

ਨਮਸਤੰ ਅਨਾਮੇ ॥ ਨਮਸਤੰ ਅਠਾਮੇ ॥੪॥ (ਅ-ਠਾਮੇ ਬੋਲੋ)

Salutation to the without (An) disease (Aam) Nameless; Salutation to the One who is without ant support॥ 4 ॥

ਨਮਸਤੰ ਅਕਰਮੰ ॥ ਨਮਸਤੰ ਅਧਰਮੰ ॥ (ਅ-ਕਰਮੰ, ਅ-ਧਰਮੰ ਬੋਲੋ)

Salutation to the One beyond all actions; Salutation to the One who is beyond frame of mind;

ਨਮਸਤੰ ਅਨਾਮੰ ॥ ਨਮਸਤੰ ਅਧਾਮੰ ॥੫॥ (ਅ-ਨਾਮੰ, ਅ-ਧਾਮੰ ਬੋਲੋ)

Salutation to the Nameless; Salutation to the One beyond any form॥ 5 ॥

ਨਮਸਤੰ ਅਜੀਤੇ ॥ ਨਮਸਤੰ ਅਭੀਤੇ ॥ (ਅ-ਜੀਤੇ, ਅ-ਭੀਤੇ ਬੋਲੋ)

Salutation to the One Invincible; Salutation to the Fearless;

ਨਮਸਤੰ ਅਬਾਹੇ ॥ ਨਮਸਤੰ ਅਢਾਹੇ ॥੬॥ (ਅ-ਬਾਹੇ, ਅ-ਢਾਹੇ ਬੋਲੋ)

Salutation to the One who do not ride on anything; Salutation to the One cannot be overpowered ॥ 6 ॥

ਨਮਸਤੰ ਅਨੀਲੇ ॥ ਨਮਸਤੰ ਅਨਾਦੇ ॥

Salutation to the One Resplendent without colour; Salutation to the One who is the without (An) beginning (Aad) ;

ਨਮਸਤੰ ਅਛੇਦੇ ॥ ਨਮਸਤੰ ਅਗਾਧੇ ॥੭॥ (ਅ-ਛੇਦੇ, ਅ-ਗਾਧੇ ਬੋਲੋ)

Salutation to the Impenetrable; (and) Salutation to the Unfathomable ॥ 7 ॥

ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥ (ਅ-ਗੰਜੇ, ਅ-ਭੰਜੇ ਬੋਲੋ)

Salutation to the One Indestructible; Salutation to the Indivisible;

ਨਮਸਤੰ ਉਦਾਰੇ ॥ ਨਮਸਤੰ ਅਪਾਰੇ ॥੮॥

Salutation to the Generous; Salutation to the Infinite ॥ 8 ॥

ਨਮਸਤੰ ਸੁ ਏਕੈ ॥ ਨਮਸਤੰ ਅਨੇਕੈ ॥

Salutation to the One; Salutation to the One turned into many;

ਨਮਸਤੰ ਅਭੂਤੇ ॥ ਨਮਸਤੰ ਅਜੂਪੇ ॥੯॥

Salutation to the One not made of five elements; Salutation to the One who is above Brahma (Aj=Brahma + Uap=obave) means He is beyond the entire creation॥ 9 ॥

ਨਮਸਤੰ ਨ੍ਰਿਕਰਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਭਰਮੇ ॥ (ਨ੍ਰਿ-ਕਰਮੇ, ਨ੍ਰਿ-ਭਰਮੇ ਬੋਲੋ)

Salutation to the One free from deeds (Karma); Salutation to the One free from dubiety;

ਨਮਸਤੰ ਨ੍ਰਿਦੇਸੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਭੇਸੇ ॥੧੦॥ (ਨ੍ਰਿ-ਦੇਸੇ, ਨ੍ਰਿ-ਭੇਸੇ ਬੋਲੋ)

Salutation to the One not of a particular country; Salutation to the One having no specificaly link to a particular sect॥ 10 ॥

ਨਮਸਤੰ ਨ੍ਰਿਨਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਕਾਮੇ ॥ (ਨ੍ਰਿ-ਨਾਮੇ, ਨ੍ਰਿ-ਕਾਮੇ ਬੋਲੋ)

Salutation to the One beyond all Name; Salutation to the One beyond all desires;

ਨਮਸਤੰ ਨ੍ਰਿਧਾਤੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਘਾਤੇ ॥੧੧॥ (ਨ੍ਰਿ-ਧਾਤੇ, ਨ੍ਰਿ-ਘਾਤੇ ਬੋਲੋ)

Salutation to the One beyond all Maya; Salutation to the One beyond destruction ॥ 11 ॥

ਨਮਸਤੰ ਨਿਧੂਤੇ ॥ ਨਮਸਤੰ ਅਭੂਤੇ ॥ (ਨਿ-ਧੂਤੇ, ਅ-ਭੂਤੇ ਬੋਲੋ)

Salutation to the One unshakable; Salutation to the One who is beyong the five desires;

ਨਮਸਤੰ ਅਲੋਕੇ ॥ ਨਮਸਤੰ ਅਸੋਕੇ ॥੧੨॥ (ਅ-ਲੋਕੇ, ਅ-ਸੋਕੇ ਬੋਲੋ)

Salutation to the Invisible; Salutation to the Sorrowless ॥ 12 ॥

ਨਮਸਤੰ ਨ੍ਰਿਤਾਪੇ ॥ ਨਮਸਤੰ ਅਥਾਪੇ ॥ (ਨ੍ਰਿ-ਤਾਪੇ, ਅ-ਥਾਪੇ ਬੋਲੋ)

Salutation to the One without suffering; Salutation to the Self-Existent

ਨਮਸਤੰ ਤ੍ਰਿਮਾਨੇ ॥ ਨਮਸਤੰ ਨਿਧਾਨੇ ॥੧੩॥ (ਤ੍ਰਿ-ਮਾਨੇ ਬੋਲੋ)

Salutation to the One honoured by all powers of creation (Brahma, Vishnu and Shiva); Salutation to the Treasure-House (of all qualities) ॥ 13 ॥

ਨਮਸਤੰ ਅਗਾਹੇ ॥ ਨਮਸਤੰ ਅਬਾਹੇ ॥ (ਅ-ਗਾਹੇ, ਅ-ਬਾਹੇ ਬੋਲੋ)

Salutation to the One Unfathomable ; Salutation to the One without Life-Forces Self-Propellant;

ਨਮਸਤੰ ਤ੍ਰਿਬਰਗੇ ॥ ਨਮਸਤੰ ਅਸਰਗੇ ॥੧੪॥ (ਤ੍ਰਿ-ਬਰਗੇ, ਅ-ਸਰਗੇ ਬੋਲੋ)

Salutation to the Embodiment of three ideals; Salutation to the Unborn ॥ 14 ॥

ਨਮਸਤੰ ਪ੍ਰਭੋਗੇ ॥ ਨਮਸਤੰ ਸੁ ਜੋਗੇ ॥

Salutation to the Giver of Great Gifts; Salutation to the Intense Pervader;

ਨਮਸਤੰ ਅਰੰਗੇ ॥ ਨਮਸਤੰ ਅਭੰਗੇ ॥੧੫॥ (ਅ-ਰੰਗੇ, ਅ-ਭੰਗੇ ਬੋਲੋ)

Salutation to the One sans colour; Salutation to the Indestructible ॥ 15 ॥

ਨਮਸਤੰ ਅਗੰਮੇ ॥ ਨਮਸਤੱਸਤੁ ਰੰਮੇ ॥ (ਅ-ਗੰਮੇ ,ਨਮਸ-ਤੱਸਤੁ ਬੋਲੋ)

Salutation to the Inaccessible through intellect; May Salutation be to the Beauteous;

ਨਮਸਤੰ ਜਲਾਸਰੇ ॥ ਨਮਸਤੰ ਨਿਰਾਸਰੇ ॥੧੬॥

Salutation to the Supporter of Oceans (Jal + Aasre); Salutation to the One Unsupported (Nir +Aasre)॥ 16 ॥

ਨਮਸਤੰ ਅਜਾਤੇ ॥ ਨਮਸਤੰ ਅਪਾਤੇ ॥ (ਅ-ਜਾਤੇ, ਅ-ਪਾਤੇ ਬੋਲੋ)

Salutation to the One beyond sub-caste; Salutation to the One beyond group;

ਨਮਸਤੰ ਅਮਜਬੇ ॥ ਨਮਸਤੱਸਤੁ ਅਜਬੇ ॥ (ਨਮਸ-ਤੱਸਤੁ ਬੋਲੋ)

Salutation to the One who is beyond Religion; May Salutation be to the Wondrous ॥ 17 ॥

ਅਦੇਸੰ ਅਦੇਸੇ ॥ ਨਮਸਤੰ ਅਭੇਸੇ ॥ (ਅ-ਦੇਸੇ, ਅ-ਭੇਸੇ ਬੋਲੋ)

Salutation to the One who is omnipresent and; Salutation to the One not having a particular attachment to a sect.

ਨਮਸਤੰ ਨ੍ਰਿਧਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਮੇ ॥੧੮॥ (ਨ੍ਰਿ-ਧਾਮੇ, ਨ੍ਰਿ-ਬਾਮੇ ਬੋਲੋ)

Salutation to the One with no particular dwelling-place; Salutation to the One who is without a woman means He is beyond Maya॥ 18 ॥

ਨਮੋ ਸਰਬ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਦਿਆਲੇ ॥

Salutation to the Annihilator of all; Salutation to the Merciful to all;

ਨਮੋ ਸਰਬ ਰੂਪੇ ॥ ਨਮੋ ਸਰਬ ਭੂਪੇ ॥੧੯॥

Salutation to the One manifesting in all forms; Salutation to the King of kings ॥ 19 ॥

ਨਮੋ ਸਰਬ ਖਾਪੇ ॥ ਨਮੋ ਸਰਬ ਥਾਪੇ ॥

Salutation to the Annihilator of all; Salutation to the Creator of all;

ਨਮੋ ਸਰਬ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥੨੦॥

Salutation to the Destroyer of all; and Salutation to the Preserver of all ॥ 20 ॥

ਨਮਸਤੱਸਤੁ ਦੇਵੈ ॥ ਨਮਸਤੰ ਅਭੇਵੈ ॥ (ਅ-ਭੇਵੈ ਬੋਲੋ)

May Salutation be to the One Worshippable; Salutation to the One without secrets;

ਨਮਸਤੰ ਅਜਨਮੇ ॥ ਨਮਸਤੰ ਸੁ ਬਨਮੇ ॥ ੨੧॥ (ਅ-ਜਨਮੇ ਬੋਲੋ)

Salutation to the Unborn; Salutation to the Beauteous ॥ 21 ॥

ਨਮੋ ਸਰਬ ਗਉਨੇ ॥ ਨਮੋ ਸਰਬ ਭਉਨੇ ॥

Salutation to the One is the protector in all places; Salutation to the One existent at all worlds;

ਨਮੋ ਸਰਬ ਰੰਗੇ ॥ ਨਮੋ ਸਰਬ ਭੰਗੇ ॥੨੨॥

Salutation to the Epitome of all colours; Salutation to the Annihilator of all ॥ 22 ॥

ਨਮੋ ਕਾਲ ਕਾਲੇ ॥ ਨਮਸਤੱਸਤੁ ਦਿਆਲੇ ॥ (ਨਮਸ-ਤੱਸਤੁ ਬੋਲੋ)

Salutation to the Death of death; May Salutation be to the House of Mercy;

ਨਮਸਤੰ ਅਬਰਨੇ ॥ ਨਮਸਤੰ ਅਮਰਨੇ ॥੨੩॥ (ਅ-ਬਰਨੇ, ਅ-ਮਰਨੇ ਬੋਲੋ)

Salutation to the *varna*-less; Salutation to the Deathless ॥ 23 ॥

ਨਮਸਤੰ ਜਰਾਰੰ ॥ ਨਮਸਤੰ ਕ੍ਰਿਤਾਰੰ ॥ (ਕ੍ਰਿ-ਤਾਰੰ ਬੋਲੋ)

Salutation to the brave warrior; Salutation to the Destroyer;

ਨਮੋ ਸਰਬ ਧੰਧੇ ॥ ਨਮੋਸਤ ਅਬੰਧੇ ॥੨੪॥ (ਅ-ਬੰਧੇ ਬੋਲੋ)

Salutation to the Inspirer of all deeds; Salutation to the One free from bondage ॥ 24 ॥

ਨਮਸਤੰ ਨ੍ਰਿਸਾਕੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਕੇ ॥ (ਨ੍ਰਿ-ਸਾਕੇ, ਨ੍ਰਿ-ਬਾਕੇ ਬੋਲੋ)

Salutation to the Kinless; Salutation to the Fearless;

ਨਮਸਤੰ ਰਹੀਮੇ ॥ ਨਮਸਤੰ ਕਰੀਮੇ ॥੨੫॥

Salutation to the Merciful; Salutation to the Compassionate ॥ 25 ॥

ਨਮਸਤੰ ਅਨੰਤੇ ॥ ਨਮਸਤੰ ਮਹੰਤੇ ॥

Salutation to the Infinite; Salutation to the Great One;

ਨਮਸਤੱਸਤੁ ਰਾਗੇ ॥ ਨਮਸਤੰ ਸੁਹਾਗੇ ॥੨੬॥ (ਨਮਸ-ਤੱਸਤੁ ਬੋਲੋ)

May Salutation be to the form of Love; Salutation to the Master ॥ 26 ॥

ਨਮੋ ਸਰਬ ਸੋਖੰ ॥ ਨਮੋ ਸਰਬ ਪੋਖੰ ॥

Salutation to the Destroyer of all; Salutation to the Preserver of all;

ਨਮੋ ਸਰਬ ਕਰਤਾ ॥ ਨਮੋ ਸਰਬ ਹਰਤਾ ॥੨੭॥

Salutation to the Creator of all; Salutation to the Annihilator of all ॥ 27 ॥

ਨਮੋ ਜੋਗ ਜੋਗੇ ॥ ਨਮੋ ਭੋਗ ਭੋਗੇ ॥

Salutation to the One in Union; Salutation to the consumer of all;

ਨਮੋ ਸਰਬ ਦਿਆਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥੨੮॥

Salutation to the One kind to all; Salutation to the One Preserver of all ॥ 28 ॥

ਚਾਚਰੀ ਛੰਦ ॥

Chachri Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤ੍ਵਪ੍ਰਸਾਦਿ ਨੂੰ ਤੁਐ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)

With His Grace

ਅਰੂਪ ਹੈਂ ॥ ਅਨੂਪ ਹੈਂ ॥ (ਅ-ਰੂਪ, ਅ-ਨੂਪ ਬੋਲੋ)

You are beyond Form; You are beyond Praise;

ਅਜੂ ਹੈਂ ॥ ਅਭੂ ਹੈਂ ॥ ॥੨੯॥ (ਅ-ਜੂ, ਅ-ਭੂ ਬੋਲੋ)

You are beyond birth; You are beyond breath ॥ 29 ॥

ਅਲੇਖ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥ (ਅ-ਲੇਖ, ਅ-ਭੇਖ ਬੋਲੋ)

You are beyond counts of deeds; You are beyond a particular look;

ਅਨਾਮ ਹੈਂ ॥ ਅਕਾਮ ਹੈਂ ॥ ॥੩੦॥ (ਅ-ਨਾਮ, ਅ-ਕਾਮ ਬੋਲੋ)

You are beyond names; You are beyond desires ॥ 30 ॥

ਅਧੇ ਹੈਂ ॥ ਅਭੇ ਹੈਂ ॥ (ਅ-ਧੇ, ਅ-ਭੇ ਬੋਲੋ)

You are beyond support; You are beyond fear;

ਅਜੀਤ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥ ॥੩੧॥ (ਅ-ਜੀਤ, ਅ-ਭੀਤ ਬੋਲੋ)

You are unconquerable; You are manifeated in all forms ॥ 31 ॥

ਤ੍ਰਿਮਾਨ ਹੈਂ ॥ ਨਿਧਾਨ ਹੈਂ ॥ (ਤ੍ਰਿ-ਮਾਨ ਬੋਲੋ)

You are the three power of the universe; You are Cause of the creation ;

ਤ੍ਰਿਬਰਗ ਹੈਂ ॥ ਅਸਰਗ ਹੈਂ ॥ ॥੩੨॥ (ਤ੍ਰਿ-ਬਰਗ, ਅ-ਸਰਗ ਬੋਲੋ)

You are within deities, human and demons; You are without thoughts ॥ 32 ॥

ਅਨੀਲ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥

You are beyond count; You are beyondbeginning;

ਅਜੇ ਹੈਂ ॥ ਅਜਾਦਿ ਹੈਂ ॥ ॥੩੩॥

You are unconquerable; You are the Creator of all creators ॥ 33 ॥

ਅਜਨਮ ਹੈਂ ॥ ਅਬਰਨ ਹੈਂ ॥ (ਅ-ਜਨਮ, ਅ-ਬਰਨ ਬੋਲੋ)

You are beyond birth; You are beyond *Varnas*;

ਅਭੂਤ ਹੈਂ ॥ ਅਭਰਨ ਹੈਂ ॥ ॥੩੪॥ (ਅ-ਭੂਤ, ਅ-ਭਰਨ ਬੋਲੋ)

You are beyond the principal elements; You are the Preserver ॥ 34 ॥

ਅਗੰਜ ਹੈਂ ॥ ਅਭੰਜ ਹੈਂ ॥ (ਅ-ਗੰਜ, ਅ-ਭੰਜ ਬੋਲੋ)

You are without sickness; You are invisible;

ਅਝੂਝ ਹੈਂ ॥ ਅਝੰਝ ਹੈਂ ॥ ॥੩੫॥ (ਅ-ਝੂਝ, ਅ-ਝੰਝ ਬੋਲੋ)

You not be fought against; You are steady॥ 35 ॥

ਅਮੀਕ ਹੈਂ ॥ ਰਫੀਕ ਹੈਂ ॥ (ਅ-ਮੀਕ ਬੋਲੋ)

You are Unfathomable; You are the Companion-Friend;

ਅਧੰਧ ਹੈਂ ॥ ਅਬੰਧ ਹੈਂ ॥ ॥੩੬॥ (ਅ-ਧੰਧ, ਅ-ਬੰਧ ਬੋਲੋ)

You are Unencumbered; You are Unfettered॥ 36 ॥

ਨ੍ਰਿਬੂਝ ਹੈਂ ॥ ਅਸੂਝ ਹੈਂ ॥ (ਨ੍ਰਿ-ਬੂਝ, ਅ-ਸੂਝ ਬੋਲੋ)

Unattainable with intellect; Unknowable with human consciousness;

ਅਕਾਲ ਹੈਂ ॥ ਅਜਾਲ ਹੈਂ ॥ ॥੩੭॥ (ਅ-ਕਾਲ, ਅ-ਜਾਲ ਬੋਲੋ)

Beyond time, You are Unfettered by *Maya* ॥ 37 ॥

ਅਲਾਹ ਹੈਂ ॥ ਅਜਾਹ ਹੈਂ ॥ (ਅ-ਲਾਹ, ਅ-ਜਾਹ ਬੋਲੋ)

You are beyond fall; You are without any place;

ਅਨੰਤ ਹੈਂ ॥ ਮਹੰਤ ਹੈਂ ॥ ॥੩੮॥

You are beyond end; You are the Greatest ॥ 38 ॥

ਅਲੀਕ ਹੈਂ ॥ ਨ੍ਰਿਸ੍ਰੀਕ ਹੈਂ ॥ (ਨ੍ਰਿ-ਸ੍ਰੀਕ ਬੋਲੋ)

You are the most qualified; You are without envy;

ਨ੍ਰਿਲੰਭ ਹੈਂ ॥ ਅਸੰਭ ਹੈਂ ॥ ॥੩੯॥ (ਨ੍ਰਿ-ਲੰਭ, ਅ-ਸੰਭ ਬੋਲੋ)

You are unsupported; You are beyond birth ॥ 39 ॥

ਅਗੰਮ ਹੈਂ ॥ ਅਜੰਮ ਹੈਂ ॥ (ਅ-ਗੰਮ, ਅ-ਜੰਮ ਬੋਲੋ)

You can't be reached; You are unborn;

ਅਭੂਤ ਹੈਂ ॥ ਅਛੂਤ ਹੈਂ ॥ ॥੪੦॥ (ਅ-ਭੂਤ, ਅ-ਛੂਤ ਬੋਲੋ)

You are not a being; You can't be touched ॥ 40 ॥

ਅਲੋਕ ਹੈਂ ॥ ਅਸੋਕ ਹੈਂ ॥ (ਅ-ਲੋਕ, ਅ-ਸੋਕ ਬੋਲੋ)

You are amazing; You are sorrowless;

ਅਕਰਮ ਹੈਂ ॥ ਅਭਰਮ ਹੈਂ ॥ ॥੪੧॥ (ਅ-ਕਰਮ, ਅ-ਭਰਨ ਬੋਲੋ)

You are beyond *Karma*; You are beyond illusion ॥ 41 ॥

ਅਜੀਤ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥ (ਅ-ਜੀਤ, ਅ-ਭੀਤ ਬੋਲੋ)

You are unconquerable; You are fearless;

ਅਬਾਹ ਹੈਂ ॥ ਅਗਾਹ ਹੈਂ ॥ ॥੪੨॥ (ਅ-ਬਾਹ, ਅ-ਗਾਹ ਬੋਲੋ)

You are eternal; You are unfathomable ॥ 42 ॥

ਅਮਾਨ ਹੈਂ ॥ ਨਿਧਾਨ ਹੈਂ ॥

You are beyond changes; You are the cause of creation;

ਅਨੇਕ ਹੈਂ ॥ ਫਿਰਿ ਏਕ ਹੈਂ ॥ ॥੪੩॥

You manifest in uncountable forms yet You remain One as well ॥ 43 ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥ (ਪ੍ਰ-ਇਆਤ ਬੋਲੋ)

Bhujang Prayat Chhand

ਨਮੋ , ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ ॥ (ਸਮੱਸਤੀ ਬੋਲੋ)

Salutation to the One is the honour of all; Salutation to the house of treasure;

ਨਮੋ , ਦੇਵ ਦੇਵੇ ॥ ਅਭੇਖੀ ਅਭੇਵੇ ॥ ॥੪੪॥ (ਅ-ਭੇਖੀ, ਅ-ਭੇਵੇ ਬੋਲੋ)

Salutation to the God of gods; and Salutation to the One in has no differences ॥ 44 ॥

ਨਮੋ , ਕਾਲ ਕਾਲੇ ॥ ਨਮੋ , ਸਰਬ ਪਾਲੇ ॥

Salutation to the Destroyer of death ; Salutation to the Preserver of all;

ਨਮੋ , ਸਰਬ ਗਉਣੇ ॥ ਨਮੋ , ਸਰਬ ਭਉਣੇ ॥੪੫॥

Salutation to the One having access to all; Salutation to the One all-pervasive ॥ 45 ॥

ਅਨੰਗੀ ਅਨਾਥੇ ॥ ਨ੍ਰਿਸੰਗੀ ਪ੍ਰਮਾਥੇ ॥ (ਨ੍ਰਿ-ਸੰਗੀ ਬੋਲੋ)

Bodyless (An + Angi) and Masterless ; *without* ally and annihilator;

ਨਮੋ , ਭਾਨ ਭਾਨੇ ॥ ਨਮੋ , ਮਾਨ ਮਾਨੇ ॥੪੬॥

Salutations to the Sun of suns; Salutation to the Honour of all honours ॥ 46 ॥

ਨਮੋ , ਚੰਦ੍ਰ ਚੰਦ੍ਰੇ ॥ ਨਮੋ , ਭਾਨ ਭਾਨੇ ॥

Salutation to the Moon of moons; Salutation to the Sun of suns;

ਨਮੋ , ਗੀਤ ਗੀਤੇ ॥ ਨਮੋ , ਤਾਨ ਤਾਨੇ ॥੪੭॥

Salutation to the One who is the form of Song within a songs; Salutation to the Tune of tunes ॥ 47 ॥

ਨਮੋ , ਨਿਰਤ ਨਿਰਤੇ ॥ ਨਮੋ , ਨਾਦ ਨਾਦੇ ॥

Salutation to the One who is the form of Dance within dances; Salutation to the Melody of melodies;

ਨਮੋ , ਪਾਨ ਪਾਨੇ ॥ ਨਮੋ , ਬਾਦ ਬਾਦੇ ॥ ੪੮॥

Salutation to the Hand of hands; Salutation to the (musical) Instrument of instruments ॥48॥

ਅਨੰਗੀ , ਅਨਾਮੇ ॥ ਸਮਸਤੀ ਸਰੂਪੇ ॥ (ਅ-ਨਾਮੇ ਬੋਲੋ)

You are Bodiless (An+Angi) and Nameless; You manifest in all forms in one time;

ਪ੍ਰਭੰਗੀ , ਪ੍ਰਮਾਥੇ ॥ ਸਮਸਤੀ ਬਿਭੂਤੇ ॥੪੯॥ (ਸਮੱਸਤੀ ਬੋਲੋ)

Destroyer and Annihilator of all; Treasure of everything॥ 49 ॥

ਕਲੰਕੰ ਬਿਨਾ ; ਨੇਕਲੰਕੀ ਸਰੂਪੇ ॥ (ਨੇ-ਕਲੰਕੀ ਬੋਲੋ)

Slurless and the form of Immaculate;

ਨਮੋ , ਰਾਜ ਰਾਜੇਸ੍ਵਰੰ ; ਪਰਮ ਰੂਪੇ ॥੫੦॥ (ਰਾਜੇਸੁਅਰੰ ਬੋਲੋ)

Salutation to the King of kings, the Perfect Form ॥ 50 ॥

ਨਮੋ , ਜੋਗ ਜੋਗੇਸ੍ਵਰੰ ; ਪਰਮ ਸਿੱਧੇ ॥ (ਜੋਗੇਸੁਅਰੰ ਬੋਲੋ)

Salutation to the Yogi of yogis, the Perfect Siddha;

ਨਮੋ , ਰਾਜ ਰਾਜੇਸ੍ਵਰੰ ; ਪਰਮ ਬ੍ਰਿੱਧੇ ॥੫੧॥ (ਰਾਜੇਸੁਅਰੰ ਬੋਲੋ)

Salutation to the King of kings, the Greatest One ॥ 51 ॥

ਨਮੋ , ਸਸਤ੍ਰ ਪਾਣੇ ॥ ਨਮੋ , ਅਸਤ੍ਰ ਮਾਣੇ ॥

Salutation to the Wielder of weapons; Salutation to the Hurler of missiles;

ਨਮੋ , ਪਰਮ ਗਿਆਤਾ ॥ ਨਮੋ , ਲੋਕ ਮਾਤਾ ॥੫੨॥

Salutation to the Perfect Knower; Salutation to the Mother of mankind ॥ 52 ॥

ਅਭੇਖੀ ਅਭਰਮੀ ਅਭੋਗੀ ਅਭੁਗਤੇ ॥ (ਅ-ਭੇਖੀ, ਅ-ਭਰਮੀ, ਅ-ਭੋਗੀ, ਅ-ਭੁਗਤੇ ਬੋਲੋ)

Sans specific vesture and all delusion; Neither Enjoyer nor the object to be enjoyed;

ਨਮੋ ਜੋਗ ਜੋਗੇਸ੍ਵਰੰ ਪਰਮ ਜੁਗਤੇ ॥੫੩॥ (ਜੋਗੇਸੁਅਰੰ ਬੋਲੋ)

Salutation to the Yogi of yogis; and Salutation to the Skill of all skills ॥ 53 ॥

ਨਮੋ , ਨਿੱਤ ਨਾਰਾਇਣੇ ਕ੍ਰੂਰ ਕਰਮੇ ॥ (ਕਰੂਰ ਬੋਲੋ)

Salutation to the Eternal Protector, the Doer of frightful deeds;

ਨਮੋ ; ਪ੍ਰੇਤ ਅਪ੍ਰੇਤ ਦੇਵੇ ਸੁਧਰਮੇ ॥੫੪॥ (ਪਰੇਤ, ਅ-ਪਰੇਤ ਬੋਲੋ)

Salutation to Thee, Master of evil–and not-evil spirits, and court of deities ॥ 54 ॥

ਨਮੋ , ਰੋਗ ਹਰਤਾ ; ਨਮੋ , ਰਾਗ ਰੂਪੇ ॥

Salutation to the Redeemer of diseases; Salutation to the Perfect Form;

ਨਮੋ , ਸਾਹ ਸਾਹੰ ; ਨਮੋ , ਭੂਪ ਭੂਪੇ ॥੫੫ ॥

Salutation to the King of kings; Salutation to the Emperor of emperors ॥ 55 ॥

ਨਮੋ , ਦਾਨ ਦਾਨੇ ; ਨਮੋ , ਮਾਨ ਮਾਨੇ ॥

Salutation to the Source of charity; Salutation to the Source of dignity;

ਨਮੋ , ਰੋਗ ਰੋਗੇ ; ਨਮਸਤੰ ਇਸਨਾਨੰ ॥੫੬ ॥

Salutation to the Redeemer of diseases; Salutation to the Means of purity ॥ 56 ॥

ਨਮੋ , ਮੰਤ੍ਰ ਮੰਤ੍ਰੰ ॥ ਨਮੋ , ਜੰਤ੍ਰ ਜੰਤ੍ਰੰ ॥

Salutation to Thee who are essence of all *mantra* and *yantra*;

ਨਮੋ , ਇਸਟ ਇਸਟੇ ॥ ਨਮੋ , ਤੰਤ੍ਰ ਤੰਤ੍ਰੰ ॥੫੭ ॥

Salutation to the Ground of all faith; Salutation to the System of systems ॥ 57 ॥

ਸਦਾ ਸੱਚਦਾਨੰਦ ਸਰਬੰ ਪ੍ਰਣਾਸੀ ॥

Ultimate Truth, Consciousness and Bliss, and All-destroyer art Thou;

ਅਨੂਪੇ ਅਰੂਪੇ, ਸਮਸਤੁਲਿ ਨਿਵਾਸੀ ॥੫੮ ॥

Incomparable, Formless, and All- pervasive art Thou ॥ 58 ॥

ਸਦਾ ਸਿੱਧਦਾ ਬੁੱਧਦਾ ਬ੍ਰਿਧ ਕਰਤਾ ॥

Ever Giver of wisdom and enricher,

ਅਧੋ ਉਰਧ ਅਰਧੰ ਅਘੰ ਓਘ ਹਰਤਾ ॥੫੯ ॥

Destroyer of sins – above, below and in-between ॥59॥

ਪਰਮ ਪਰਮ ਪਰਮੇਸ੍ਵਰੰ ਪ੍ਰੋਛ ਪਾਲੰ ॥ (ਪਰਮੇਸੁਅਰੰ ਬੋਲੋ)

Perfect, Supreme Lord–unseen Nourisher of all;

ਸਦਾ ਸਰਬਦਾ ਸਿੱਧ ਦਾਤਾ ਦਿਆਲੰ ॥੬੦ ॥ (ਸਰਬ–ਦਾ ਬੋਲੋ)

Ever present Power– the Giver and Benevolent One ॥ 60 ॥

ਅਛੇਦੀ ਅਭੇਦੀ ਅਨਾਮੰ ਅਕਾਮੰ ॥ (ਅ–ਛੇਦੀ, ਅ–ਭੇਦੀ, ਅ–ਨਾਮੰ, ਅ–ਕਾਮੰ ਬੋਲੋ)

Impervious, Impenetrable–Nameless and Desireless;

ਸਮਸਤੋਪਰਾਜੀ ਸਮਸਤੱਸਤੁ ਧਾਮੰ ॥੬੧ ॥ (ਸਮੱਸਤੋ–ਪਰਾਜੀ, ਸਮਸ–ਤੱਸਤੁ ਬੋਲੋ)

The Subduer of all and all -pervasive ॥ 61 ॥

ਤੇਰਾ ਜੋਰੁ ॥

Your Strength

ਚਾਚਰੀ ਛੰਦ ॥

Chachri Chhand

ਜਲੇ ਹੈਂ ॥ ਥਲੇ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥ ਅਭੇ ਹੈਂ ॥ ॥ ੬੨ ॥

Thou art (everywhere) in the water and on the land; Thou art fearless and unfathomable ॥62॥

ਪ੍ਰਭੂ ਹੈਂ ॥ ਅਜੂ ਹੈਂ ॥ ਅਦੇਸ ਹੈਂ ॥ ਅਭੇਸ ਹੈਂ ॥ ॥੬੩ ॥

Thou art Lord, beyond birth, and unattached to any land or vesture ॥ 63 ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥ (ਪ੍ਰ-ਇਆਤ ਬੋਲੋ)

Bhujang Prayat Chhand

ਅਗਾਧੇ ਅਬਾਧੇ ॥ ਅਨੰਦੀ ਸਰੂਪੇ ॥

Unfathomable and free from obstruction art Thou; Bliss-incarnate art Thou;

ਨਮੋ ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ ॥੬੪॥

Salutation to the One universally honoured; Salutation to the Treasure of everything ॥64॥

ਨਮਸਤ੍ਵੰ ਨ੍ਰਿਨਾਥੇ ॥ ਨਮਸਤ੍ਵੰ ਪ੍ਰਮਾਥੇ ॥ (ਨਮਸਤੁਅੰ ਬੋਲੋ)

Salutation to the Patron of hapless; Salutation to the All-destroyer;

ਨਮਸਤ੍ਵੰ ਅਗੰਜੇ ॥ ਨਮਸਤ੍ਵੰ ਅਭੰਜੇ ॥੬੫॥ (ਨਮਸਤੁਅੰ ਬੋਲੋ)

Salutation to the Invincible; Salutation to the Indestructible ॥ 65 ॥

ਨਮਸਤ੍ਵੰ ਅਕਾਲੇ ॥ ਨਮਸਤ੍ਵੰ ਅਪਾਲੇ ॥ (ਨਮਸਤੁਅੰ ਬੋਲੋ)

Salutation to One beyond time (*kal*); Salutation to One beyond any protections;

ਨਮੋ ਸਰਬ ਦੇਸੇ ॥ ਨਮੋ ਸਰਬ ਭੇਸੇ ॥੬੬॥

Salutation to One pervasive in all lands; Salutation to One wearer of all vestures ॥ 66 ॥

ਨਮੋ ਰਾਜ ਰਾਜੇ ॥ ਨਮੋ ਸਾਜ ਸਾਜੇ ॥

Salutation to the Kings of kings; Salutation to the Creator of creations;

ਨਮੋ ਸਾਹ ਸਾਹੇ ॥ ਨਮੋ ਮਾਹ ਮਾਹੇ ॥੬੭॥

Salutation to the Emperor of emperors; Salutation to the Moon of moons ॥ 67 ॥

ਨਮੋ ਗੀਤ ਗੀਤੇ ॥ ਨਮੋ ਪ੍ਰੀਤ ਪ੍ਰੀਤੇ ॥

Salutation to the Song of songs; Salutation to the Love of all loves;

ਨਮੋ ਰੋਖ ਰੋਖੇ ॥ ਨਮੋ ਸੋਖ ਸੋਖੇ ॥੬੮॥

Salutation to the Fury of furies; Salutation to One who absorbs all absorbents ॥ 68 ॥

ਨਮੋ ਸਰਬ ਰੋਗੇ ॥ ਨਮੋ ਸਰਬ ਭੋਗੇ ॥

Salutation to the Cause of disease (and death); Salutation to the Enjoyer of all;

ਨਮੋ ਸਰਬ ਜੀਤੰ ॥ ਨਮੋ ਸਰਬ ਭੀਤੰ ॥੬੯॥

Salutation to the Conqueror of all; Salutation to the Frightener of all ॥ 69 ॥

ਨਮੋ ਸਰਬ ਗਿਆਨੰ ॥ ਨਮੋ ਪਰਮ ਤਾਨੰ ॥

Salutation to Omniscient; Salutation to immense Firmament;

ਨਮੋ ਸਰਬ ਮੰਤ੍ਰੰ ॥ ਨਮੋ ਸਰਬ ਜੰਤ੍ਰੰ ॥੭੦॥

Salutation to the Supreme *mantra*; Salutation to the *jantra* ॥ 70 ॥

ਨਮੋ ਸਰਬ ਦ੍ਰਿੱਸੰ ॥ ਨਮੋ ਸਰਬ ਕ੍ਰਿੱਸੰ ॥

Salutation to One visible everywhere; Salutation to One who attracts all;

ਨਮੋ ਸਰਬ ਰੰਗੇ ॥ ਤ੍ਰਿਭੰਗੀ ਅਨੰਗੇ ॥੭੧॥ (ਤ੍ਰਿ-ਭੰਗੀ ਬੋਲੋ)

Salutation to One who compresses all colours; the formless destroyer of three world ॥71॥

ਨਮੋ ਜੀਵ ਜੀਵੰ ; ਨਮੋ ਬੀਜ ਬੀਜੇ ॥

Salutation to the Life of all lives; Salutation to the Seed of all seeds;

ਅਖਿੱਜੇ ਅਭਿਜੇ ; ਸਮਸਤੰ ਪ੍ਰਸਿੱਜੇ ॥੭੨॥ (ਸਮਸ-ਤੰ ਬੋਲੋ)

(Salutation to) Serene and Unattached; (Salutation to) to the Benevolent to all ॥72॥

ਕ੍ਰਿਪਾਲੰ ਸਰੂਪੇ ; ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ ॥ (ਕ੍ਰਿ-ਪਾਲੰ, ਕੁ-ਕਰਮੰ ਬੋਲੋ)

The Image of kindness; The Destroyer of wicked deeds;

ਸਦਾ ਸਰਬਦਾ ; ਰਿੱਧਿ ਸਿੱਧੰ ਨਿਵਾਸੀ ॥੭੩॥ (ਸਰਬ-ਦਾ ਬੋਲੋ)

Eternal and Ever-lasting; Possessor of all mental powers ॥ 73 ॥

ਚਰਪਟ ਛੰਦ ॥
Charpat Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਅ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)
With His Grace

ਅੰਮ੍ਰਿਤ ਕਰਮੇ ॥ ਅੰਬ੍ਰਿਤ ਧਰਮੇ ॥ ਅੱਖਲ ਜੋਗੇ ॥ ਅਚੱਲ ਭੋਗੇ ॥੭੪॥

Immortal are His deeds; Immutable is His *dharma* or order; All-pervasive in the world art Thou; Eternal is His region ॥ 74 ॥

ਅਚੱਲ ਰਾਜੇ ॥ਅਟੱਲ ਸਾਜੇ ॥ ਅੱਖਲ ਧਰਮੰ ॥ ਅਲੱਖ ਕਰਮੰ ॥੭੫॥

Eternal and stable is His rule; Ever-continuing is His creation; Complete and pervasive is His order; Inexpressible art His deeds ॥ 75 ॥

ਸਰਬੰ ਦਾਤਾ ॥ ਸਰਬੰ ਗਿਆਤਾ ॥ ਸਰਬੰ ਭਾਨੇ ॥ ਸਰਬੰ ਮਾਨੇ ॥੭੬॥

Giver to all; Knower of all; Destroyer of all; Universally revered ॥ 76 ॥

ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ ॥ ਸਰਬੰ ਭੁਗਤਾ ॥ ਸਰਬੰ ਜੁਗਤਾ ॥੭੭॥

The Life of all; The Redeemer of all; The Enjoyer of all; Pervasive in all ॥ 77 ॥

ਸਰਬੰ ਦੇਵੰ ॥ ਸਰਬੰ ਭੇਵੰ ॥ ਸਰਬੰ ਕਾਲੇ ॥ ਸਰਬੰ ਪਾਲੇ ॥੭੮॥

The Deity of all; the Knower of all mysteries; the Cause of death of all; the Nourisher of all ॥ 78 ॥

ਰੂਆਲ ਛੰਦ ॥
Rual Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)
With His Grace

ਆਦਿ ਰੂਪ ਅਨਾਦਿ ਮੂਰਤਿ ; ਅਜੋਨਿ ਪੁਰਖ ਅਪਾਰ ॥

Primal Form, Beginningless Being, Unborn, Infinite Being;

ਸਰਬ ਮਾਨ ਤ੍ਰਿਮਾਨ ਦੇਵ ; ਅਭੇਵ ਆਦਿ ਉਦਾਰ ॥

Revered by all, Deity of all the three worlds, Unknowable, Primal, Bountiful;

ਸਰਬ ਪਾਲਕ ਸਰਬ ਘਾਲਕ ; ਸਰਬ ਕੋ ਪੁਨਿ ਕਾਲ ॥

Nourisher of all, Destroyer of all, the Vanquisher;

ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਬਿਰਾਜਹੀ ; ਅਵਧੂਤ ਰੂਪ ਰਿਸਾਲ ॥੭੯॥

Pervasive everywhere, treasure-house of joys but beyond them ॥ 79 ॥

ਨਾਮ ਠਾਮ ਨ ਜਾਤਿ ਜਾਕਰ ; ਰੂਪ ਰੰਗ ਨ ਰੇਖ ॥

Without name, place and caste, hast Thou no form, colour or line;

ਆਦਿ ਪੁਰਖ ਉਦਾਰ ਮੂਰਤਿ ; ਅਜੋਨਿ ਆਦਿ ਅਸੇਖ ॥

Primal Being, Bountiful Person, Unborn, Beginningless and Endless art Thou.

ਦੇਸ ਔਰ ਨ ਭੇਸ ਜਾਕਰ ; ਰੂਪ ਰੇਖ ਨ ਰਾਗ ॥

Thou own to no specific land or garb, nor have Thou a form, set of lines or desires;

ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਦਿਸਾ ਵਿਸਾ ; ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗੁ ॥੮੦॥

Thou hast manifested Himself as Love in all directions and corners ॥ 80 ॥

ਨਾਮ ਕਾਮ ਬਿਹੀਨ ਪੇਖਤ ; ਧਾਮ ਹੂੰ ਨਹਿ ਜਾਹਿ ॥

Seen as nameless and placeless, Thou hast no particular dwelling-place;

ਸਰਬ ਮਾਨ ਸਰਬਤ੍ਰ ਮਾਨ ; ਸਦੈਵ ਮਾਨਤ ਤਾਹਿ ॥

All beings bow before Thee and Thou art the object of worship for all;

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ; ਕੀਨ ਰੂਪ ਅਨੇਕ ॥

Thou art One manifested in many, visible in innumerable forms;

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ; ਅੰਤ ਕੋ ਫਿਰ ਏਕ ॥੮੧॥

after the wondrous sport of creation and dissolution, all manifested forms finally merge in One ॥ 81 ॥

ਦੇਵ ਭੇਵ ਨ ਜਾਨਹੀ ; ਜਿਹ ਬੇਦ ਅਉਰ ਕਤੇਬ ॥

Deities know not His mysteries, nor do Hindu and semitic scriptures;

ਰੂਪ ਰੰਗ ਨ ਜਾਤਿ ਪਾਤਿ ; ਸੁ ਜਾਨਈ ਕਿਹ ਜੇਬ ॥

His form, colour and caste are known to none;

ਤਾਤ ਮਾਤ ਨ ਜਾਤ ਜਾਕਰਿ ; ਜਨਮ ਮਰਨ ਬਿਹੀਨ ॥

no mother, father or family, beyond birth and death art Thee;

ਚੱਕ੍ਰ ਬੱਕ੍ਰ ਫਿਰੈ ਚੱਤ੍ਰ ਚੱਕ ; ਮਾਨਹੀ ਪੁਰ ਤੀਨ ॥੮੨॥

His writ runs in all the four directions, people of three worlds worship Thee ॥ 82 ॥

ਲੋਕ ਚਉਦਹ ਕੇ ਬਿਖੈ ; ਜਗ ਜਾਪਈ ਜਿਹ ਜਾਪ ॥

In the fourteen realms (seven above and seven below) Your name is recited.

ਆਦਿ ਦੇਵ ਅਨਾਦਿ ਮੂਰਤਿ ; ਥਾਪਿਓ ਸਬੈ ਜਿਹ ਥਾਪ ॥

Primal Being, Beginningless Person has created the whole creation by Himself.

ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤਿ ; ਪੂਰਨ ਪੁਰਖੁ ਅਪਾਰ ॥

Supreme Being, Immaculate One, (You are) the absolute and infinite Being.

ਸਰਬ ਬਿਸ੍ਵ ਰਚਿਓ ਸੁਯੰਭਵ ; ਗੜਨ ਭੰਜਨਹਾਰ ॥੮੩॥ (ਬਿਸੁਅ, ਸੁਇਅੰਭਵ ਬੋਲੋ)

(Thou have) created the entire world out of Himself, and He is the preserver as well as the destroyer ॥ 83 ॥

ਕਾਲ ਹੀਨ ਕਲਾ ਸੰਜੁਗਤਿ ; ਅਕਾਲ ਪੁਰਖ ਅਦੇਸ ॥

Beyond Death, Possessor of infinite power, Timeless Being belongs to no specific land.

ਧਰਮ ਧਾਮ ਸੁ ਭਰਮ ਰਹਤ ; ਅਭੂਤ ਅਲਖ ਅਭੇਸ ॥ (ਅ-ਭੂਤ, ਅਲੱਖ ਬੋਲੋ)

Abode of all faiths, beyond dubiety and elements, Invisible and without a specific garb;

ਅੰਗ ਰਾਗ ਨ ਰੰਗ ਜਾਕਹ ; ਜਾਤਿ ਪਾਤਿ ਨ ਨਾਮ ॥

The Lord is without any attachment of body, is dispassionate and has no caste or family.

ਗਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ ; ਮੁਕਤਿ ਦਾਇਕ ਕਾਮ ॥੮੪॥

He is the vanquisher of pride, subduer of the wicked and granter of liberation and other desires ॥ 84 ॥

ਆਪ ਰੂਪ ਅਮੀਕ ਅਨ ਉਸਤਤਿ ; ਏਕ ਪੁਰਖ ਅਵਧੂਤ ॥

The self-Effulgent Lord is One, free from *maya* and beyond appreciation.

ਗਰਬ ਗੰਜਨ ਸਰਬ ਭੰਜਨ ; ਆਦਿ ਰੂਪ ਅਸੂਤ ॥

He is the Vanquisher of pride, Subduer of all, He is the Primal Being and He is unborn.

ਅੰਗ ਹੀਨ ਅਭੰਗ ਅਨਾਤਮ ; ਏਕ ਪੁਰਖ ਅਪਾਰ ॥

He is bodiless, eternal, without a second and the One Primal, Immeasurable Lord.

ਸਰਬ ਲਾਇਕ ਸਰਬ ਘਾਇਕ ; ਸਰਬ ਕੋ ਪ੍ਰਿਤਿਪਾਰ ॥੮੫॥ (ਪ੍ਰਿ-ਤਿਪਾਰ ਬੋਲੋ)

He is all-capable, all- destroyer and all-sustainer ॥ 85 ॥

ਸਰਬ ਗੰਤਾ ਸਰਬ ਹੰਤਾ ; ਸਰਬ ਤੇ ਅਨਭੇਖ ॥

He reaches all and He annihilates all; He is different from all in His garb.

ਸਰਬ ਸਾਸਤ੍ਰ ਨ ਜਾਨਹੀ ; ਜਿਹ ਰੂਪ ਰੰਗੁ ਅਰੁ ਰੇਖ ॥

All the scriptures put together fail to comprehend His form, appearance or colour.

ਪਰਮ ਬੇਦ ਪੁਰਾਣ ਜਾਕਹਿ ; ਨੇਤ ਭਾਖਤ ਨਿੱਤ ॥

The Vedas and the Puranas also declare Him Eternal.

ਕੋਟਿ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਸਾਸਤ੍ਰ ; ਨ ਆਵਈ ਵਹੁ ਚਿਤ ॥੮੬॥

Countless of other scriptures (Smritis, Puranas and Sastras) fail to grasp Him ॥ 86 ॥

ਮਧੁਭਾਰ ਛੰਦ ॥

Madhubhar Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)

With His Grace

ਗੁਨ ਗਨ ਉਦਾਰ ॥ ਮਹਿਮਾ ਅਪਾਰ ॥

Mine of virtues and the Munificient One; Infinite is His Praise;

ਆਸਨ ਅਭੰਗ ॥ ਉਪਮਾ ਅਨੰਗ ॥੮੭॥

Eternal is His Throne; Unequalled His glory ॥ 87 ॥

ਅਨਭਉ ਪ੍ਰਕਾਸ ॥ ਨਿਸਦਿਨ ਅਨਾਸ ॥

Self-effulgent light; Dies not, day and night;

ਆਜਾਨ ਬਾਹੁ ॥ ਸਾਹਾਨ ਸਾਹੁ ॥੮੮॥

Long-reaching arms; Emperor of emperors ॥ 88 ॥

ਰਾਜਾਨ ਰਾਜ ॥ ਭਾਨਾਨ ਭਾਨ ॥

King of kings; Sun of suns;

ਦੇਵਾਨ ਦੇਵ ॥ ਉਪਮਾਂ ਮਹਾਨ ॥੮੯॥

Deity of deities; His glory is great. ॥ 89 ॥

ਇੰਦ੍ਰਾਨ ਇੰਦ੍ਰ ॥ ਬਾਲਾਨ ਬਾਲ ॥
Indra of Indras; The most innocent among the children;

ਰੰਕਾਨ ਰੰਕ ॥ ਕਾਲਾਨ ਕਾਲ ॥੯੦॥
The Humblest of the humble; Death of the death ॥ 90 ॥

ਅਨਭੂਤ ਅੰਗ ॥ ਆਭਾ ਅਭੰਗ ॥
Immaterial form; Eternal grandeur;

ਗਤਿ ਮਿਤਿ ਅਪਾਰ ॥ ਗੁਨ ਗਨ ਉਦਾਰ ॥੯੧॥
Immeasurable is His dynamism; Mine of virtues; Munificient One ॥ 91 ॥

ਮੁਨਿ ਗਨਿ ਪ੍ਰਨਾਮ ॥ ਨਿਰਭੈ ਨ੍ਰਿਕਾਮ ॥ (ਨਿਰ-ਭੈ, ਨ੍ਰਿ- ਕਾਮ ਬੋਲੋ)
Hosts of *munis* salute Thee; Fearless and Desireless;

ਅਤਿ ਦੁਤਿ ਪ੍ਰਚੰਡ ॥ ਮਿਤਿ ਗਤਿ ਅਖੰਡ ॥੯੨॥
Overpowering brilliant light; Continuous is His dynamism ॥ 92 ॥

ਆਲਿਸ੍ਯ ਕਰਮ ॥ ਆਦ੍ਰਿਸ੍ਯ ਧਰਮ ॥ (ਆਲਿੱਸਅ, ਆ-ਦ੍ਰਿੱਸਅ ਬੋਲੋ)
Spontaneous effortless are His works; Ideal His laws;

ਸਰਬਾਭਰਣਾਢ੍ਯ ॥ ਅਨਡੰਡ ਬਾਢ੍ਯ ॥੯੩॥ (ਸਰਬਾ-ਭਰਣਾਢਿਅ, ਬਾਢਿਅ ਬੋਲੋ)
All ornaments (attractions) are contained in Thee; Without, of course,]anybody's] reprimand ॥ 93 ॥

ਚਾਚਰੀ ਛੰਦ ॥
Chachri Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦ ਬੋਲੋ)
With His Grace

ਗੋਬਿੰਦੇ ॥ ਮੁਕੰਦੇ ॥ ਉਦਾਰੇ ॥ ਅਪਾਰੇ ॥੯੪॥
Nourisher, Granter of liberation, Generous and Unfathomable is the Lord ॥ 94 ॥

ਹਰੀਅੰ ॥ ਕਰੀਅੰ ॥ ਨ੍ਰਿਨਾਮੇ ॥ ਅਕਾਮੇ ॥੯੫॥
Annihilator, Creator, Nameless and Desireless is the Lord ॥ 95 ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥ (ਪ੍ਰ-ਇਆਤ ਬੋਲੋ)

Bhujang Prayat Chhand

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਕਰਤਾ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਹਰਤਾ ॥

Giver to all in the four directions;

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਜਾਨੇ ॥ ੯੬॥

Known to all in the four directions ॥ 96 ॥

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭਰਤੀ ॥

Pervading in the four directions; Giver of livelihood in the four directions;

ਚਤ੍ਰੱ ਚੱਕ੍ਰ ਪਾਲੇ ॥ ਚੱਤ੍ਰ ਚਕ੍ਰ ਕਾਲੇ ॥੯੭॥

Preserver in the four directions; Annihilator in the four directions ॥ 97 ॥

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਪਾਸੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਾਸੇ ॥

Nearest in the four directions; Dwelling everywhere in the four directions;

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਮਾਨਯੈ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨਯੈ ॥੯੮॥

Exalted in the four directions; Giver of gifts in the four directions ॥ 98 ॥

ਚਾਚਰੀ ਛੰਦ ॥

Chachri Chhand

ਨ ਸੱਤ੍ਰੈ ॥ ਨ ਮਿੱਤ੍ਰੈ ॥ ਨ ਭਰਮੰ ॥ ਨ ਭਿੱਤ੍ਰੈ ॥੯੯॥

No foe, No friend, No dubiety and No fear hast Thee ॥ 99 ॥

ਨ ਕਰਮੰ ॥ ਨਾ ਕਾਏ ॥ ਅਜਨਮੰ ॥ ਅਜਾਏ ॥੧੦੦॥

Beyond all actions. Without body. Self-existent. Beyond birth ॥ 100 ॥

ਨ ਚਿੱਤ੍ਰੈ ॥ ਨ ਮਿੱਤ੍ਰੈ ॥ ਪਰੇ ਹੈ ॥ ਪਵਿੱਤ੍ਰੈ ॥੧੦੧॥

Without form. Without friend. Farthest of all. The Pure One ॥ 101 ॥

ਪ੍ਰਿਥੀਸੈ ॥ ਅਦੀਸੈ ॥ ਅਦ੍ਰਿਸੈ ॥ ਅਕ੍ਰਿਸੈ ॥੧੦੨॥

Sovereign of the earth. Invisible One. Imperceptible One. Invincible ॥ 102 ॥

ਭਗਵਤੀ ਛੰਦ ॥
Bhagvati Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ਕਥਤੇ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦ ਬੋਲੋ)
Uttered With Your grace

ਕਿ , ਆਛਿੱਜ ਦੇਸੈ ॥ ਕਿ , ਅਭਿੱਜ ਭੇਸੈ ॥
Dweller of eternal realm; Wearer of impermeable garb;

ਕਿ , ਆਗੰਜ ਕਰਮੈ ॥ ਕਿ , ਆਭੰਜ ਭਰਮੈ ॥੧੦੩॥
Not impressed by rituals; Breaker of all delusion ॥ 103 ॥

ਕਿ , ਅਭਿੱਜ ਲੋਕੈ ॥ ਕਿ , ਆਦਿੱਤ ਸੋਕੈ ॥
Impermeable are His realms; Scorcher of the sun;

ਕਿ , ਅਵਧੂਤ ਬਰਨੈ ॥ ਕਿ , ਬਿਭੂਤ ਕਰਨੈ ॥੧੦੪॥
Of colour Immaculate; Deliverer of affluence ॥ 104 ॥

ਕਿ , ਰਾਜੰ ਪ੍ਰਭਾ ਹੈਂ ॥ ਕਿ , ਧਰਮੰ ਧੁਜਾ ਹੈਂ ॥
Glory of kings; Flag of righteousness;

ਕਿ , ਆਸੋਕ ਬਰਨੈ ॥ ਕਿ , ਸਰਬਾ ਅਭਰਨੈ ॥੧੦੫॥
Free from sorrow; Grandeur of all ॥ 105 ॥

ਕਿ , ਜਗਤੰ ਕ੍ਰਿਤੀ ਹੈਂ ॥ ਕਿ , ਛਤ੍ਰੰ ਛਤ੍ਰੀ ਹੈਂ ॥
He is the Creator of the world; He is the Knight of knights;

ਕਿ , ਬ੍ਰਹਮੰ ਸਰੂਪੈ ॥ ਕਿ , ਅਨਭਉ ਅਨੂਪੈ ॥੧੦੬॥
He possess the Supreme form; Unique is His awareness॥ 106 ॥

ਕਿ , ਆਦਿ ਅਦੇਵ ਹੈਂ ॥ ਕਿ , ਆਪਿ ਅਭੇਵ ਹੈਂ ॥
Primal One, Supreme reality; Unknown to all;

ਕਿ , ਚਿਤ੍ਰੰ ਬਿਹੀਨੈ ॥ ਕਿ ਏਕੈ ਅਧੀਨੈ ॥੧੦੭॥
Without any Form; Subordinate only to Himself ॥ 107 ॥

ਕਿ , ਰੋਜੀ ਰਜਾਕੈ ॥ ਰਹੀਮੈ ਰਿਹਾਕੈ ॥

Provider of livelihood; Compassionate liberator;

ਕਿ , ਪਾਕ ਬਿਐਬ ਹੈਂ ॥ ਕਿ , ਗੈਬੁਲ ਗੈਬ ਹੈਂ ॥੧੦੮॥

Pure, Immaculate is He; Absolute mystery is He ॥ 108 ॥

ਕਿ , ਅਫਵੁਲ ਗੁਨਾਹ ਹੈਂ ॥ ਕਿ , ਸਾਹਾਨ ਸਾਹ ਹੈਂ ॥

Forgiver of sins; Emperor of emperors;

ਕਿ , ਕਾਰਨ ਕੁਨਿੰਦ ਹੈਂ ॥ ਕਿ , ਰੋਜੀ ਦਿਹਿੰਦ ਹੈਂ ॥੧੦੯॥

Cause of all creation; Provider of livelihood ॥ 109 ॥

ਕਿ , ਰਾਜਕ ਰਹੀਮ ਹੈਂ ॥ ਕਿ , ਕਰਮੰ ਕਰੀਮ ਹੈਂ ॥

Provider and Compassionate; Gracious Benevolent;

ਕਿ , ਸਰਬੰ ਕਲੀ ਹੈਂ ॥ ਕਿ , ਸਰਬੰ ਦਲੀ ਹੈਂ ॥੧੧੦॥

Omniscient is He. Annihilator of all is He ॥ 110 ॥

ਕਿ , ਸਰਬਤ੍ਰ ਮਾਨਯੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਦਾਨਯੈ ॥

Venerated everywhere; Giver to all everywhere;

ਕਿ , ਸਰਬਤ੍ਰ ਗਉਨੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਭਉਨੈ ॥੧੧੧॥

Worshipped everywhere; Pervasive everywhere ॥ 111 ॥

ਕਿ , ਸਰਬਤ੍ਰ ਦੇਸੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਭੇਸੈ ॥

Dwelling in all lands; Wearing all vestures;

ਕਿ , ਸਰਬਤ੍ਰ ਰਾਜੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਸਾਜੈ ॥੧੧੨॥

His sovereignty extending everywhere; Creator of all ॥ 112 ॥

ਕਿ , ਸਰਬਤ੍ਰ ਦੀਨੈਂ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਲੀਨੈਂ ॥

Giver to everybody; Permeating all;

ਕਿ , ਸਰਬਤ੍ਰ ਜਾ ਹੋ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਭਾ ਹੋ ॥੧੧੩॥

His sovereignty extending everywhere;]His] light illuminating all ॥ 113 ॥

ਕਿ , ਸਰਬਤ੍ਰ ਦੇਸੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਭੇਸੈ ॥

Dweller of all realms; Manifested in all forms;

ਕਿ , ਸਰਬਤ੍ਰ ਕਾਲੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਪਾਲੈ ॥੧੧੪॥

Annihilator of all; Preserver of all ॥ 114 ॥

ਕਿ , ਸਰਬਤ੍ਰ ਹੰਤਾ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਗੰਤਾ ॥

Extinguisher of all, He has the access to all places;

ਕਿ , ਸਰਬਤ੍ਰ ਭੇਖੀ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਪੇਖੀ ॥੧੧੫॥

Manifested in all forms; Everything is visible to Him ॥ 115 ॥

ਕਿ , ਸਰਬਤ੍ਰ ਕਾਜੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਰਾਜੈ ॥

All actions are in Him; Adorning all places is He;

ਕਿ , ਸਰਬਤ੍ਰ ਸੋਖੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਪੋਖੈ ॥੧੧੬॥

Annihilator of all is in Him; Nourisher of all is in Him ॥ 116 ॥

ਕਿ , ਸਰਬਤ੍ਰ ਤ੍ਰਾਣੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਪ੍ਰਾਣੈ ॥

Refuge of all is He; Life-force is He;

ਕਿ , ਸਰਬਤ੍ਰ ਦੇਸੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਭੇਸੈ ॥੧੧੭॥

Manifested in all lands; He manifested in all forms ॥ 117 ॥

ਕਿ , ਸਰਬਤ੍ਰ ਮਾਨਯੈ ॥ ਸਦੈਵੰ ਪ੍ਰਧਾਨਯੈ ॥

Acknowledged by all; Ever Supreme;

ਕਿ , ਸਰਬਤ੍ਰ ਜਾਪਯੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਥਾਪਯੈ ॥੧੧੮॥ (ਜਾਪਿਐ, ਥਾਪਿਐ ਬੋਲੋ)

Ever to be worshipped; Eternally established is the Almighty ॥ 118॥

ਕਿ , ਸਰਬਤ੍ਰ ਭਾਨੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਮਾਨੈ ॥

Ever present like the Sun; Ever acknowledged;

ਕਿ , ਸਰਬਤ੍ਰ ਇੰਦ੍ਰੈ ॥ ਕਿ , ਸਰਬਤ੍ਰ ਚੰਦ੍ਰੈ ॥੧੧੯॥

Ever the supreme God (Indra); Ever the Moon ॥ 119 ॥

ਕਿ , ਸਰਬੰ ਕਲੀਮੈ ॥ ਕਿ , ਪਰਮੰ ਫਹੀਮੈ ॥

He speaks in all; He is of highest knowledge;

ਕਿ , ਆਕਲ ਅਲਾਮੈ ॥ ਕਿ , ਸਾਹਿਬ ਕਲਾਮੈ ॥੧੨੦॥

Spiritual wisdom Thou art; Source of all speech art Thou ॥ 120 ॥

ਕਿ , ਹੁਸਨਲ ਵਜੂ ਹੈਂ ॥ ਤਮਾਮੁਲ ਰੁਜੂ ਹੈਂ ॥

Acme of beauty Thou art; Centre Thou art of everybody's attraction;

ਹਮੇਸੁਲ ਸਲਾਮੈ ॥ ਸਲੀਖਤ ਮੁਦਾਮੈ ॥੧੨੧॥

Ever eternal Thou art; Method of His creation is ever-lasting ॥ 121 ॥

ਗਨੀਮੁਲ ਸਿਕਸਤੈ ॥ ਗਰੀਬੁਲ ਪਰਸਤੈ ॥

Subduer of the enemies; Protector of the poor;

ਬਿਲੰਦੁਲ ਮਕਾਨੈਂ ॥ ਜਮੀਨੁਲ ਜਮਾਨੈਂ ॥੧੨੨॥

High His dwelling-house; Ever present Thou art on earth and sky ॥ 122 ॥

ਤਮੀਜੁਲ ਤਮਾਮੈ ॥ ਰੁਜੂਅਲ ਨਿਧਾਨੈ ॥

Embodiment of perfect sense of discrimination; Richest object of concentration;

ਹਰੀਫੁਲ ਅਜੀਮੈਂ ॥ ਰਜਾਇਕ ਯਕੀਨੈਂ ॥੧੨੩॥

greatest friend; Sure Provider of food ॥ 123 ॥

ਅਨੇਕੁਲ ਤਰੰਗ ਹੈਂ ॥ ਅਭੇਦ ਹੈਂ ਅਭੰਗ ਹੈਂ ॥

Infinite as sea-waves; Unknowable, Eternal;

ਅਜੀਜੁਲ ਨਿਵਾਜ ਹੈਂ ॥ ਗਨੀਮੁਲ ਖਿਰਾਜ ਹੈਂ ॥੧੨੪॥

Protector of the devotees; Chastiser and subduer of foe is the Lord ॥ 124 ॥

ਨਿਰੁਕਤ ਸਰੂਪ ਹੈਂ ॥ ਤ੍ਰਿਮੁਕਤਿ ਬਿਭੂਤਿ ਹੈਂ ॥

Inexpressible form have Thou; Beyond three Virtues of Maya is His grandeur;

ਪ੍ਰਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥ ਸੁਜੁਗਤਿ ਸੁਧਾ ਹੈਂ ॥ ੧੨੫॥

Abundant radiance Thou have; Perfectly immersed in elixir art Thou ॥ 125 ॥

ਸਦੈਵੰ ਸਰੂਪ ਹੈਂ ॥ ਅਭੇਦੀ ਅਨੂਪ ਹੈਂ ॥

Eternal form art Thou; Unknown, Incomparable art Thou;

ਸਮੋਸਤੋ ਪਰਾਜ ਹੈਂ ॥ ਸਦਾ ਸਰਬ ਸਾਜ ਹੈਂ ॥੧੨੬॥

Creator of all art Thou; Ever eternal creator art Thou ॥ 126 ॥

ਸਮਸਤੁਲ ਸਲਾਮ ਹੈਂ ॥ ਸਦੈਵਲ ਅਕਾਮ ਹੈਂ ॥

Source of protection of all; Ever desireless;

ਨ੍ਰਿਬਾਧ ਸਰੂਪ ਹੈਂ ॥ ਅਗਾਧਿ ਹੈਂ ਅਨੂਪ ਹੈਂ ॥੧੨੭॥

unhindered Primal form; Unfathomable, Incomparable ॥ 127 ॥

ਓਅੰ ਆਦਿ ਰੂਪੇ ॥ ਅਨਾਦਿ ਸਰੂਪੈ ॥

(Oankar), the Primal form; Beginningless Being; Bodiless, Nameless;

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਮੇ ॥੧੨੮॥

Destroyer of three realms and fulfiller of desires of all living in all the worlds ॥128॥

ਤ੍ਰਿਬਰਗੰ ਤ੍ਰਿਬਾਧੇ ॥ ਅਗੰਜੇ ਅਗਾਧੇ ॥

Encompassing three ideals art Thou; Invincible, Unfathomable;

ਸੁਭੰ ਸਰਬ ਭਾਗੇ ॥ ਸੁ ਸਰਬਾ ਅਨੁਰਾਗੇ ॥੧੨੯॥

Charming are all His aspect; Loving to everybody art Thou ॥ 129 ॥

ਤ੍ਰਿਭੁਗਤ ਸਰੂਪ ਹੈਂ ॥ ਅਛਿੱਜ ਹੈਂ ਅਛੂਤ ਹੈਂ ॥

Provider of bliss to all art Thou; Eternal, Transcendent;

ਕਿ ਨਰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਪ੍ਰਿਥੀਉਲ ਪ੍ਰਵਾਸ ਹੈਂ ॥੧੩੦॥

Destroyer of hell; Permeating in all beings everywhere on earth ॥ 130 ॥

ਨਿਰੁਕਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥ ਸਦੈਵੰ ਸਦਾ ਹੈਂ ॥

Ineffable is His glory; Everlasting Eternal;

ਬਿਭੁਗਤਿ ਸਰੂਪ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈਂ ॥੧੩੧॥

Provide Thou bliss to all; Thou pervade all and Thou art incomparable ॥ 131 ॥

ਨਿਰੁਕਤਿ ਸਦਾ ਹੈਂ ॥ ਬਿਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥

Ineffable Eternal art Thou; His light pleases all;

ਅਨਉਕਤਿ ਸਰੂਪ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈਂ ॥੧੩੨॥

Inexpressible form have Thou; Thou permeate all, still Thou art Beauteous One ॥ 132 ॥

ਚਾਚਰੀ ਛੰਦ ॥

Chachri Chhand

ਅਭੰਗ ਹੈਂ ॥ ਅਨੰਗ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥ ਅਲੇਖ ਹੈਂ ॥੧੩੩॥

Imperishable, Bodiless, Without attire and Inexpressible art Thou ॥ 133 ॥

ਅਭਰਮ ਹੈਂ ॥ ਅਕਰਮ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥ ਜੁਗਾਦਿ ਹੈਂ ॥੧੩੪॥

Beyond delusion, Beyond deeds, Without Beginning and Ever-existing art Thou ॥ 134 ॥

ਅਜੈ ਹੈਂ ॥ ਅਬੈ ਹੈਂ ॥ ਅਭੂਤ ਹੈਂ ॥ ਅਧੂਤ ਹੈਂ ॥੧੩੫॥

Invincible, Fearles, Not made of elements and Pure One is the Lord ॥ 135 ॥

ਅਨਾਸ ਹੈਂ ॥ ਉਦਾਸ ਹੈਂ ॥ ਅਧੰਧ ਹੈਂ ॥ ਅਬੰਧ ਹੈਂ ॥੧੩੬॥

Indestructible, Unattached, Free of conflict and Free of bondage is the lord ॥ 136 ॥

ਅਭਗਤ ਹੈਂ ॥ ਬਿਰਕਤ ਹੈਂ ॥ (ਅ-ਭਗਤ, ਬਿਰੱਕਤ ਬੋਲੋ)

ਅਨਾਸ ਹੈਂ ॥ ਪ੍ਰਕਾਸ ਹੈਂ ॥੧੩੭॥

Worshipper of none, Detached, Indestructible and Light is He ॥ 137 ॥

ਨਿਚਿੰਤ ਹੈਂ ॥ ਸੁਨਿੰਤ ਹੈਂ ॥ ਅਲਿੱਖ ਹੈਂ ॥ ਅਦਿੱਖ ਹੈਂ ॥੧੩੮॥

Without worries, With control on senses, Inexpressible and Invisible is He ॥ 138 ॥

ਅਲੇਖ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥ ਅਢਾਹ ਹੈਂ ॥ ਅਗਾਹ ਹੈਂ ॥੧੩੯॥

Indescribable, Without attire, Immovable and Unfathomable art Thou ॥ 139 ॥

ਅਸੰਭ ਹੈਂ ॥ ਅਗੰਭ ਹੈਂ ॥ ਅਨੀਲ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥੧੪੦॥

Impossible to be understood, Inaccessible, Colourless and Beginningless art Thou ॥140॥

ਅਨਿੱਤ ਹੈਂ ॥ ਸੁ ਨਿੱਤ ਹੈਂ ॥ ਅਜਾਤਿ ਹੈਂ ॥ ਅਜਾਦਿ ਹੈਂ ॥੧੪੧॥

Eternal, Ever Eternal, Unborn and Primal Being is the Lord ॥ 141 ॥

ਚਰਪਟ ਛੰਦ ॥

Charpat Chhnad

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)

With His Grace

ਸਰਬੰ ਹੰਤਾ ॥ ਸਰਬੰ ਗੰਤਾ ॥ ਸਰਬੰ ਖਿਆਤਾ॥ ਸਰਬੰ ਗਿਆਤਾ ॥੧੪੨॥

Annihilator of all and Pervasive in all art Thou; Known to all and knower of all art Thou ॥142 ॥

ਸਰਬੰ ਹਰਤਾ ॥ ਸਰਬੰ ਕਰਤਾ ॥ ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ ॥੧੪੩॥

Destroyer of all; Creator of all; Life-breath of all; Refuge of all ॥ 143 ॥

ਸਰਬੰ ਕਰਮੰ ॥ ਸਰਬੰ ਧਰਮੰ ॥ ਸਰਬੰ ਜੁਗਤਾ ॥ ਸਰਬੰ ਮੁਕਤਾ ॥੧੪੪॥

Encompassing all actions; Encompassing all *dharma*; Related to all; Unattached to all art Thou ॥ 144 ॥

ਰਸਾਵਲ ਛੰਦ ॥

Rasaval Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦ ਬੋਲੋ)

With His Grace

ਨਮੋ ਨਰਕ ਨਾਸੇ ॥ ਸਦੈਵੰ ਪ੍ਰਕਾਸੇ ॥

Salutation to the Annuller of hell; The perennial Light;

ਅਨੰਗੰ ਸਰੂਪੇ ॥ ਅਭੰਗੰ ਬਿਭੂਤੇ ॥੧੪੫॥

The formless Form and Ever-lasting are His excellent powers ॥ 145 ॥

ਪ੍ਰਮਾਥੰ ਪ੍ਰਮਾਥੇ ॥ ਸਦਾ ਸਰਬ ਸਾਥੇ ॥

Vanquisher of villains; Ever companion of all;

ਅਗਾਧਿ ਸਰੂਪੇ ॥ ਨ੍ਰਿਬਾਧਿ ਬਿਭੂਤੇ ॥੧੪੬॥ (ਨ੍ਰਿ-ਬਾਧਿ ਬੋਲੋ)

Incomprehensible Form; Unchecked His excellences ॥ 146 ॥

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਮੇ ॥ (ਤ੍ਰਿ-ਭੰਗੀ,ਤ੍ਰਿ-ਕਾਮੇ ਬੋਲੋ)

Bodiless, Nameless; Destroyer and Provider of the three worlds;

ਨ੍ਰਿਭੰਗੀ ਸਰੂਪੇ ॥ ਸ੍ਰਬੰਗੀ ਅਨੂਪੇ ॥੧੪੭॥ (ਨ੍ਰਿ-ਭੰਗੀ ਬੋਲੋ)

Eternal Form; Absolute, Incomparable is the Lord ॥ 147 ॥

ਨ ਪੋਤ੍ਰੈ ਨ ਪੁਤ੍ਰੈ ॥ ਨਾ ਸਤ੍ਰੈ ਨ ਮਿਤ੍ਰੈ ॥

No sons or grandsons hast Thee; No friends or foes hast Thee;

ਨ ਤਾਤੈ ਨ ਮਾਤੈ ॥ ਨ ਜਾਤੈ ਨ ਪਾਤੈ ॥੧੪੮॥

Neither father nor mother hast Thee; Neither caste nor lineage hast Thee ॥ 148 ॥

ਨ੍ਰਿਸਾਕੰ ਸਰੀਕ ਹੈਂ ॥ ਅਮਿਤੋ ਅਮੀਕ ਹੈਂ ॥

With no kins and competitors; With immeasurable depth;

ਸਦੈਵੰ ਪ੍ਰਭਾ ਹੈਂ ॥ ਅਜੈ ਹੈਂ ਅਜਾ ਹੈਂ ॥੧੪੯॥

Ever full of glory; Invincible, Unborn art Thou ॥ 149 ॥

ਭਗਵਤੀ ਛੰਦ ॥

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)

ਕਿ , ਜਾਹਰ ਜਹੂਰ ਹੈਂ ॥ ਕਿ , ਹਾਜਰ ਹਜੂਰ ਹੈਂ ॥

His grandeur is obvious; Thou art ever present.

ਹਮੇਸੁਲ ਸਲਾਮ ਹੈਂ ॥ ਸਮਸਤੁਲ ਕਲਾਮ ਹੈਂ ॥੧੫੦॥

Thou art ever worthy of Salutation. Thou art the essence of all speech. ॥ 150 ॥

ਕਿ , ਸਾਹਿਬ ਦਿਮਾਗ ਹੈਂ ॥ ਕਿ , ਹੁਸਨੁਲ ਚਰਾਗ ਹੈਂ ॥

Possess Thou the sovereign intellect; lamp thou art of beauty.

ਕਿ , ਕਾਮਲ ਕਰੀਮ ਹੈਂ ॥ ਕਿ , ਰਾਜਕ ਰਹੀਮ ਹੈਂ ॥੧੫੧॥

Wonderfully compassionate Thou art; merciful provider Thou art ॥ 151 ॥

ਕਿ , ਰੋਜੀ ਦਹਿੰਦ ਹੈਂ ॥ ਕਿ , ਰਾਜਕ ਰਹਿੰਦ ਹੈਂ ॥

Provider of food Thou art; Provider Thou ever remain;

ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ ॥ ਕਿ ਹੁਸਨੁਲ ਜਮਾਲ ਹੈਂ ॥੧੫੨॥

Perfectly compassionate Thou art; Excellent beautiful Thou be ॥ 152 ॥

ਗਨੀਮੁਲ ਖਿਰਾਜ ਹੈਂ ॥ ਗਰੀਬੁਲ ਨਿਵਾਜ ਹੈਂ ॥

Subduer of enemies; Protector of the poor;

ਹਰੀਫੁਲ ਸਿਕੰਨ ਹੈਂ ॥ ਹਿਰਾਸੁਲ ਫਿਕੰਨ ਹੈਂ ॥੧੫੩॥

Destroyer of the non- believers; Vanquisher of fear Thou art ॥ 153 ॥

ਕਲੰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਸਮਸਤੁਲ ਨਿਵਾਸ ਹੈਂ ॥

Remover of the slur of sins; Dweller of all places;

ਅਗੰਜੁਲ ਗਨੀਮ ਹੈਂ ॥ ਰਜਾਇਕ ਰਹੀਮ ਹੈਂ ॥੧੫੪॥

Unvanquished art Thou; Provider of food art Thou ॥ 154 ॥

ਸਮਸਤੁਲ ਜੁਬਾ ਹੈਂ ॥ ਕਿ ਸਾਹਿਬ ਕਿਰਾ ਹੈਂ ॥

The Speech of all; Sovereign of all good stars;

ਕਿ ਨਰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਬਹਿਸਤੁਲ ਨਿਵਾਸ ਹੈਂ ॥੧੫੫॥

Annuller of hell; Dweller of paradise art Thou ॥ 155 ॥

ਕਿ ਸਰਬੁਲ ਗਵੰਨ ਹੈਂ ॥ ਹਮੇਸੁਲ ਰਵੰਨ ਹੈਂ ॥

Reach Thou one and all; Ever on the move art Thou;

ਤਮਾਮੁਲ ਤਮੀਜ ਹੈਂ ॥ ਸਮਸਤੁਲ ਅਜੀਜ ਹੈਂ ॥੧੫੬॥

Possess Thou the rational faculty; Beloved of all art Thou ॥ 156 ॥

ਪਰੰ ਪਰਮ ਈਸ ਹੈਂ ॥ ਸਮਸਤੁਲ ਅਦੀਸ ਹੈਂ ॥

Supreme Ruler art Thou; Invisible to all art Thou;

ਅਦੇਸੁਲ ਅਲੇਖ ਹੈਂ ॥ ਹਮੇਸੁਲ ਅਭੇਖ ਹੈਂ ॥੧੫੭॥

Inexpressible, of no land art Thou; Ever formless art Thou ॥157 ॥

ਜਮੀਨੁਲ ਜਮਾ ਹੈਂ ॥ ਅਮੀਕੁਲ ਇਮਾ ਹੈਂ ॥

On earth and in the skies; Profundity of faith;

ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ ॥ ਕਿ ਜੁਰਅਤਿ ਜਮਾਲ ਹੈਂ ॥੧੫੮॥

Wonderfully Munificient; His daring power is thy beauty ॥ 158 ॥

ਕਿ , ਅਚਲੰ ਪ੍ਰਕਾਸ ਹੈਂ ॥ ਕਿ , ਅਮਿਤੋ ਸੁਬਾਸ ਹੈਂ ॥

Eternal radiance; Inexhaustible fragrance;

ਕਿ , ਅਜਬ ਸਰੂਪ ਹੈਂ ॥ ਕਿ , ਅਮਿਤੋ ਬਿਭੂਤ ਹੈਂ ॥੧੫੯॥

Wondrous form; Infinite are His powers ॥ 159 ॥

ਕਿ , ਅਮਿਤੋ ਪਸਾ ਹੈਂ ॥ ਕਿ , ਆਤਮ ਪ੍ਰਭਾ ਹੈਂ ॥

Infinite expanse; Spiritual light;

ਕਿ , ਅਚਲੰ ਅਨੰਗ ਹੈਂ ॥ ਕਿ , ਅਮਿਤੋ ਅਭੰਗ ਹੈਂ ॥੧੬੦॥

Eternal Formless; Infinite Imperishable is the Lord ॥ 160 ॥

ਮਧੁਭਾਰ ਛੰਦ ॥

Madhubhar Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)

With His Grace

ਮੁਨਿ ਮਨ ਪ੍ਰਨਾਮ ॥ ਗੁਨਿ ਗਨ ਮੁਦਾਮ ॥

The salute of the *munis* art Thou; The salute of the virtuous art Thou;

ਅਰਿ ਬਰ ਅਗੰਜ ॥ ਹਰਿ ਨਰ ਪ੍ਰਭੰਜ ॥੧੬੧॥

Imperishable Thou art for the mighty foes; Master and Destroyer of all Thou art ॥ 161 ॥

ਅਨ ਗਨ ਪ੍ਰਨਾਮ ॥ ਮੁਨਿ ਮਨ ਸਲਾਮ ॥

Innumerable pay Thee obeisance; Sages bow to Thee in mind;

ਹਰ ਨਰ ਅਖੰਡ ॥ ਬਰ ਨਰ ਅਮੰਡ ॥੧੬੨॥

Imperishable manly Being Thou art; Invincible, Warrior Person ॥ 162 ॥

ਅਨੁਭਵ ਅਨਾਸ ॥ ਮੁਨਿ ਮਨ ਪ੍ਰਕਾਸ ॥

Imperishable Experience ; Light in the minds of sages;

ਗੁਨ ਗਨ ਪ੍ਰਨਾਮ ॥ ਜਲ ਥਲ ਮੁਦਾਮ ॥੧੬੩॥

The most virtuous salute Thou; Pervade Thou everywhere on earth, in water ॥ 163 ॥

ਅਨਛਿੱਜ ਅੰਗ ॥ ਆਸਨ ਅਭੰਗ ॥

Imperishable form; Eternal is His throne;

ਉਪਮਾ ਅਪਾਰ ॥ ਗਤਿ ਮਿਤਿ ਉਦਾਰ ॥੧੬੪॥

Infinite is His laudation; Immeasurable is His expanse ॥ 164 ॥

ਜਲ ਥਲ ਅਮੰਡ ॥ ਦਿਸ ਵਿਸ ਅਭੰਡ ॥

Glorious on earth, in water; Unimpeachable in all directions and in-between;

ਜਲ ਥਲ ਮਹੰਤ ॥ ਦਿਸ ਵਿਸ ਬਿਅੰਤ ॥੧੬੫॥

Greatest on earth, in water; Infinite in all directions and in-between ॥ 165 ॥

ਅਨਭਵ ਅਨਾਸ ॥ ਧ੍ਰਿਤ ਧਰ ਧੁਰਾਸ ॥

Imperishable Experience; Basis Thou art on which stands the earth;

ਆਜਾਨ ਬਾਹੁ ॥ ਏਕੈ ਸਦਾਹੁ ॥੧੬੬॥

Mighty, with long, outstretched arms; The One that alone is ॥ 166 ॥

ਓਅੰਕਾਰ ਆਦਿ ॥ ਕਥਨੀ ਅਨਾਦਿ ॥

Oankar, the Primal Being; Origin unknown to all;

ਖਲ ਖੰਡ ਖਿਆਲ ॥ ਗੁਰ ਬਰ ਅਕਾਲ ॥੧੬੭॥

Annuller of enemy in an instant; Greatest and beyond time Thou art ॥ 167 ॥

ਘਰ ਘਰ ਪ੍ਰਨਾਮ ॥ ਚਿਤ ਚਰਨ ਨਾਮ ॥

His glory resounds in each home; His Name is enshrined in each heart;

ਅਨਛਿਜ ਗਾਤ ॥ ਆਜਿਜ ਨ ਬਾਤ ॥੧੬੮॥

Thou art Ageless, Eternal Being; Dependent not in and respect ॥ 168 ॥

ਅਨਝੰਝ ਗਾਤ ॥ ਅਨਰੰਜ ਬਾਤ ॥

Unattached, Eternal; Beyond all annoyance;

ਅਨਟੁਟ ਭੰਡਾਰ ॥ ਅਨਠਟ ਅਪਾਰ ॥੧੬੯॥

Endless bounty; Self-existent, Unfathomable is the Lord ॥ 169 ॥

ਆਡੀਠ ਧਰਮ ॥ ਅਤ ਢੀਠ ਕਰਮ ॥

Invisible art His laws; Absolutely fearless His actions;

ਅਣਬ੍ਰਣ ਅਨੰਤ ॥ ਦਾਤਾ ਮਹੰਤ ॥੧੭੦॥

Invulnerable, Infinite; The greatest Giver is He ॥ 170 ॥

ਹਰਿਬੋਲਮਨਾ ਛੰਦ ॥ (ਹਰਿ-ਬੋਲਮਨਾ ਬੋਲੋ)
Haribolmana Chhand

ਤ੍ਵਪ੍ਰਸਾਦਿ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦਿ ਬੋਲੋ)
With His Grace

ਕਰੁਣਾਲਯ ਹੈਂ ॥ ਅਰਿ ਘਾਲਯ ਹੈਂ ॥ (ਕਰੁਣਾਲਿਐ, ਘਾਲਿਐ ਬੋਲੋ)
Embodiment of Compassion art Thou; Annuller of enemies art Thou;

ਖਲ ਖੰਡਨ ਹੈਂ ॥ ਮਹਿ ਮੰਡਨ ਹੈਂ ॥੧੭੧॥
Annihilator of foes art Thou; Designer of earth art Thou ॥ 171 ॥

ਜਗਤੇਸ੍ਵਰ ਹੈਂ ॥ ਪਰਮੇਸ੍ਵਰ ਹੈਂ ॥ (ਜਗਤੇਸੁਅਰ, ਪਰਮੇਸੁਅਰ ਬੋਲੋ)
Sovereign of the world; Supreme Reality;

ਕਲਿ ਕਾਰਨ ਹੈਂ ॥ ਸਰਬ ਉਬਾਰਨ ਹੈਂ ॥੧੭੨॥
Cause of tensions; Protector of all art Thou ॥ 172 ॥

ਧ੍ਰਿਤ ਕੇ ਧਰਨ ਹੈਂ ॥ ਜਗ ਕੇ ਕਰਨ ਹੈਂ ॥
Sustainer Thou art of earth; Cause Thou art of all manifest world;

ਮਨ ਮਾਨਿਯ ਹੈਂ ॥ ਜਗ ਜਾਨਿਯ ਹੈਂ ॥੧੭੩॥ (ਮਾਨਿਐ, ਜਾਨਿਐ ਬੋਲੋ)
Loved Thou art by all hearts; Worth knowing Thou art for the world ॥ 173 ॥

ਸਰਬੰ ਭਰ ਹੈਂ ॥ ਸਰਬੰ ਕਰ ਹੈਂ ॥
Nourisher of all; Creator of all;

ਸਰਬ ਪਾਸਿਯ ਹੈਂ ॥ ਸਰਬ ਨਾਸਿਯ ਹੈਂ ॥੧੭੪॥ (ਪਾਸਿਐ, ਨਾਸਿਐ ਬੋਲੋ)
All-pervasive; Destroyer of all is the Lord ॥ 174 ॥

ਕਰੁਣਾਕਰ ਹੈਂ ॥ ਬਿਸ੍ਵੰਭਰ ਹੈਂ ॥ (ਕਰੁਣਾ-ਕਰ, ਬਿਸੁਅੰਭਰ ਬੋਲੋ)
Embodiment of compassion; Nourisher of entire world;

ਸਰਬੇਸ੍ਵਰ ਹੈਂ ॥ ਜਗਤੇਸ੍ਵਰ ਹੈਂ ॥੧੭੫॥ (ਸਰਬੇਸੁਅਰ, ਜਗਤੇਸੁਅਰ ਬੋਲੋ)
Master of all; He is the Master of the entire Universe ॥ 175 ॥

ਬ੍ਰਹਮੰਡਸ ਹੈਂ ॥ ਖਲ ਖੰਡਸ ਹੈਂ ॥
Life of the universe; Annuller of the wicked;

ਪਰ ਤੇ ਪਰ ਹੈਂ ॥ ਕਰੁਣਾਕਰ ਹੈਂ ॥੧੭੬॥ (ਕਰੁਣਾ-ਕਰ ਬੋਲੋ)

(Farther than the farthest; Embodiment of compassion is He ॥ 176 ॥

ਅਜਪਾ ਜਪ ਹੈਂ ॥ ਅਥਪਾ ਥਪ ਹੈਂ ॥

Thou cannot be contained in a chant; Thou cannot be put as an idol;

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ ॥ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥੧੭੭॥

Thou art beyond creation; Thou art the Elixir of elixirs ॥ 177 ॥

ਅੰਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥ ਕਰੁਣਾ ਕ੍ਰਿਤ ਹੈਂ ॥

Elixir of elixirs; Embodiment of compassion;

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ ॥ ਧਰਣੀ ਧ੍ਰਿਤ ਹੈਂ ॥੧੭੮॥

Creation unforgeable; Sustenance of earth art Thou ॥ 178 ॥

ਅਮਿਤੇਸ੍ਵਰ ਹੈਂ ॥ ਪਰਮੇਸ੍ਵਰ ਹੈਂ ॥ (ਅਮਿਤੇਸੁਅਰ, ਪਰਮੇਸੁਅਰ ਬੋਲੋ)

Supreme elixir art Thou; Sovereign art Thou;

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥੧੭੯॥

Creation unforgeable; Elixir of elixirs art Thou ॥ 179 ॥

ਅਜਬਾ ਕ੍ਰਿਤ ਹੈਂ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥

Creation wonderful art Thou; Elixir of elixirs art Thou;

ਨਰ ਨਾਇਕ ਹੈਂ ॥ ਖਲ ਘਾਇਕ ਹੈਂ ॥੧੮੦॥

Hero of humanity Thou art; Annihilator of the wicked Thou art ॥ 180 ॥

ਬਿਸ੍ੰਭਰ ਹੈਂ ॥ ਕਰੁਣਾਲਯ ਹੈਂ ॥ (ਬਿਸੁਅੰਭਰ, ਕਰੁਣਾਲਿਐ ਬੋਲੋ)

Nourisher of humanity; Abode of Compassion;

ਨ੍ਰਿਪ ਨਾਇਕ ਹੈਂ ॥ ਸਰਬ ਪਾਇਕ ਹੈਂ ॥੧੮੧॥

Supreme King of kings; Sustainer of all art Thou ॥ 181 ॥

ਭਵ ਭੰਜਨ ਹੈਂ ॥ ਅਰਿ ਗੰਜਨ ਹੈਂ ॥

Annuller of rebirths; Annihilator of foes;

ਰਿਪੁ ਤਾਪਨ ਹੈਂ ॥ ਜਪੁ ਜਾਪਨ ਹੈਂ ॥੧੮੨॥

A Chastiser of enemies; Worthy to be recited through chants Thou art ॥ 182 ॥

ਅਕਲੰ ਕ੍ਰਿਤ ਹੈਂ ॥ ਸਰਬਾ ਕ੍ਰਿਤ ਹੈਂ ॥

Immaculate art Thou; Creator of all art Thou;

ਕਰਤਾ ਕਰ ਹੈਂ ॥ ਹਰਤਾ ਹਰ ਹੈਂ ॥੧੮੩॥

Creator of creators; Destroyer of destroyers art Thou ॥ 183 ॥

ਪਰਮਾਤਮ ਹੈਂ ॥ ਸਰਬ ਆਤਮ ਹੈਂ ॥

Supreme Soul Thou art; Soul of all Thou art;

ਆਤਮ ਬਸ ਹੈਂ ॥ ਜਸ ਕੇ ਜਸ ਹੈਂ ॥੧੮੪॥

Subordinate only to His own Will; Unique One Thou art ॥ 184 ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥ (ਪ੍ਰ-ਇਆਤ ਬੋਲੋ)

Bhujang Prayat Chhand

ਨਮੋ ਸੂਰਜ ਸੂਰਜੇ ; ਨਮੋ ਚੰਦ੍ਰ ਚੰਦ੍ਰੇ ॥

Salutation to the Sun of suns; Salutation to the Moon of moons;

ਨਮੋ ਰਾਜ ਰਾਜੇ ; ਨਮੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰੇ ॥

Salutation to the Ruler of rulers; Salutation to God of gods;

ਨਮੋ ਅੰਧਕਾਰੇ ; ਨਮੋ ਤੇਜ ਤੇਜੇ ॥

Salutation to the One Darkness-incarnate; Salutation to the Light of lights;

ਨਮੋ ਬ੍ਰਿੰਦ ਬ੍ਰਿੰਦੇ ; ਨਮੋ ਬੀਜ ਬੀਜੇ ॥੧੮੫ ॥

Salutation to the largest Form; Salutation to the Seed of seeds ॥ 185 ॥

ਨਮੋ ਰਾਜਸੰ ਤਾਮਸੰ ਸਾਂਤ ਰੂਪੇ ॥

Salutation to the Form encompassing the three gunas;

ਨਮੋ ਪਰਮ ਤੱਤੰ ; ਅਤੱਤੰ ਸਰੂਪੇ ॥

Salutation to the Perfect Essence- Form not made of material elements;

ਨਮੋ ਜੋਗ ਜੋਗੇ ; ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ ॥

Salutation to the Yoga of yogies and the knowledge of the Knowledge;

ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੇ ; ਨਮੋ ਧਿਆਨ ਧਿਆਨੇ ॥੧੮੬॥

Salutation to the *Mantra* of *mantras*, and Contemplation most deep ॥ 186 ॥

ਨਮੋ ਜੁਧ ਜੁਧੇ ; ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ ॥ (ਜੁੱਧ, ਜੁੱਧੇ ਬੋਲੋ)

Salutation to the Warrior of warriors; Salutation to the Knowledge par excellence;

ਨਮੋ ਭੋਜ ਭੋਜੇ ; ਨਮੋ ਪਾਨ ਪਾਨੇ ॥

Salutation to the Food of foods; Salutation to the Drink of drinks;

ਨਮੋ ਕਲਹ ਕਰਤਾ ; ਨਮੋ ਸਾਂਤਿ ਰੂਪੇ ॥

Salutation to the Cause of all conflict; Salutation to the Embodiment of peace;

ਨਮੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰੇ ; ਅਨਾਦੰ ਬਿਭੂਤੇ ॥੧੮੭॥

Salutation to God of gods; Salutation to the beginningless Power ॥ 187 ॥

ਕਲੰਕਾਰ ਰੂਪੇ ; ਅਲੰਕਾਰ ਅਲੰਕੇ ॥

Immaculate Form, Jewel among jewels;

ਨਮੋ ਆਸ ਆਸੇ ; ਨਮੋ ਬਾਂਕ ਬੰਕੇ ॥

Salutation to Hope of the hope, to Beauty of beauties;

ਅਭੰਗੀ ਸਰੂਪੇ ; ਅਨੰਗੀ ਅਨਾਮੇ ॥

Indestructible Form, without body and name;

ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਲੇ ; ਅਨੰਗੀ ਅਕਾਮੇ ॥੧੮੮॥ (ਤ੍ਰਿ-ਭੰਗੀ, ਤ੍ਰਿ-ਕਾਲੇ ਬੋਲੋ)

Destroyer of three worlds, pervasive in three times, the Bodiless and Desireless ॥ 188 ॥

ਏਕ ਅਛਰੀ ਛੰਦ ॥

Ek Achhari Chhand

ਅਜੈ ॥ ਅਲੈ ॥ ਅਭੈ ॥ ਅਬੈ ॥੧੮੯॥

Invincible. Imperishable. Fearless. Immutable art Thou ॥ 189 ॥

ਅਭੂ ॥ ਅਜੂ ॥ ਅਨਾਸ ॥ ਅਕਾਸ ॥੧੯੦॥

Unborn. Immeasurable. Indestructible. All-pervasive art Thou ॥ 190 ॥

ਅਗੰਜ ॥ ਅਭੰਜ ॥ ਅਲੱਖ ॥ ਅਭੱਖ ॥ ੧੯੧॥

Invincible. Indestructible. Imperceptible. Unconsumed is the Lord ॥ 191 ॥

ਅਕਾਲ ॥ ਦਿਆਲ ॥ ਅਲੇਖ ॥ ਅਭੇਖ ॥੧੯੨॥

Timeless. Merciful. Ineffable. Formless is He ॥ 192 ॥

ਅਨਾਮ ॥ ਅਕਾਮ ॥ ਅਗਾਹ ॥ ਅਢਾਹ ॥੧੯੩॥

Nameless. Desireless. Unfathomable. Indestructible is He ॥ 193 ॥

ਅਨਾਥੇ ॥ ਪ੍ਰਮਾਥੇ ॥ ਅਜੋਨੀ ॥ ਅਮੋਨੀ ॥ ੧੯੪॥

Not subordinate (Sovereign). Annuller. Not subject to birth. Not Silent is the Lord ॥194॥

ਨ ਰਾਗੇ ॥ ਨ ਰੰਗੇ ॥ ਨ ਰੂਪੇ ॥ ਨ ਰੇਖੇ ॥੧੯੫॥

Without attachment. Without colour. Without Form. Without features is He ॥ 195 ॥

ਅਕਰਮੰ ॥ ਅਭਰਮੰ ॥ ਅਗੰਜੇ ॥ ਅਲੇਖੇ ॥ ੧੯੬॥

Beyond actions. Beyond delusion. Beyond conquest. Beyond description is He ॥ 196 ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥ (ਪ੍ਰ-ਇਆਤ ਬੋਲੋ)

Bhujang Prayat Chhand

ਨਮਸਤੁਲ ਪ੍ਰਨਾਮੇ ; ਸਮਸਤੁਲ ਪ੍ਰਣਾਸੇ ॥ (ਨਮੱਸ-ਤੁਲ, ਸਮੱਸ-ਤੁਲ ਬੋਲੋ)

Salutation to One deserving obeisance of all, Destroyer of all;

ਅਗੰਜੁਲ ਅਨਾਮੇ ; ਸਮਸਤੁਲ ਨਿਵਾਸੇ ॥ (ਸਮੱਸਤੁਲ ਬੋਲੋ)

Indestructible, Nameless, All-pervasive,

ਨਿਰਕਾਮੰ ਬਿਭੂਤੇ ; ਸਮਸਤੁਲ ਸਰੂਪੇ ॥ (ਸਮੱਸਤੁਲ ਬੋਲੋ)

Treasure of desirelessness, encompassing all Forms;

ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ ; ਸੁਧਰਮੰ ਬਿਭੂਤੇ ॥੧੯੭॥ (ਕੁ-ਕਰਮੰ,ਸੁ-ਧਰਮੰ ਬੋਲੋ)

Destroyer of wickedness, Foster of goodness ॥ 197 ॥

ਸਦਾ ਸਚਦਾਨੰਦ ; ਸਤ੍ਰੰ ਪ੍ਰਣਾਸੀ ॥ (ਸੱਚ-ਦਾ-ਨੰਦ ਬੋਲੋ)

Forever Truth, Consciousness, Bliss, Vanquisher of enemies;

ਕਰੀਮੁਲ ਕੁਨਿੰਦਾ ; ਸਮਸਤੁਲ ਨਿਵਾਸੀ ॥ (ਸਮੱਸਤੁਲ ਬੋਲੋ)

Bestower, Creator, All-pervasive;

ਅਜਾਇਬ ਬਿਭੂਤੇ ; ਗਜਾਇਬ ਗਨੀਮੇ ॥

Wondrous Treasure, Cause of fury against foes;

ਹਰੀਅੰ ਕਰੀਅੰ ਕਰੀਮੁਲ ਰਹੀਮੇ ॥੧੯੮॥

Destroyer, Creator, Benevolent among benevolents art Thou ॥ 198 ॥

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ; ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭੁਗਤੇ ॥

Pervading the four directions, Enjoyer in the four directions;

ਸੁਯੰਭਵ ਸੁਭੰ ਸਰਬਦਾ ਸਰਬ ਜੁਗਤੇ ॥ (ਸੁਇਅੰਭਵ, ਸਰਬ-ਦਾ ਬੋਲੋ)

Self-created, Beauteous, Eternal and attached to all;

ਦੁਕਾਲੰ ਪ੍ਰਣਾਸੀ , ਦਇਆਲੰ ਸਰੂਪੇ ॥

Destroyer of the pain of birth and death, Embodiment of Compassion;

ਸਦਾ ਅੰਗ ਸੰਗੇ , ਅਭੰਗੰ ਬਿਭੂਤੇ ॥੧੯੯॥

Ever on man's side, Unending are His gifts ॥ 199 ॥

ਤ੍ਵਪ੍ਰਸਾਦਿ ਸਵੱਯੇ

Prologue:
During Guru Tegh Bahadur Ji’s visit to Assam, the King Raja Ram became Guru Ji’s disciple and requested for a son. Guru Ji at that time was holding a stamp when he stamped it onto the King’s thigh and said, "A son shall be born in your house with the insignia of this stamp on his head."
Through the grace of Guru Tegh Bahadur, Raja Ram of Assam was blessed with a son, Rattan Rai. They were the devotees of Guru Ji and they trained their son with the Guru's teaching, he had unshorn hair. After seven years Raja Ram died and the throne was passed on to his son, Ratan rai.
When Rattan Rai was twelve years old, while combing his hair infront of a mirror he noticed an insignia on his head. There was no hair around the area that had the insignia. Rattan rai got curious and asked his mother, she told him the whole incident.
Rattan Rai wanted to have the glimpse of Guru Tegh Bhadur Sahib Ji but later learned that Guru Ji has given his Shaheedi at Delhi. So upon inquiring from his mother he got to know about Guru Gobind Rai who is at the Guru Tegh Bhadur Ji’s throne.
In one day he, his mother and several ministers got ready and left for Anandpur. He brought with him an offering of five horses with golden trappings, a very small elephant (Prasadi Hathi), Panch Kala Shashter – a unique five-in-one weapon consisting of pistol, sword, lance, dagger and club, a wonderful throne on which puppets popped out to play chess, chandan di chowki and a goblet made out of precious metal which has the entire world’s geographical guide. Panch Kala Shashter is now in Baroda Museum. The Raja was accorded a great reception. He offered his presents and prayed to the Guru to grant him the Sikh faith. He was granted all his desires. The Raja exhibited the traits of his presents. He caused the elephant to wipe Guru's shoes and placed them in order for him. At the word of command the animal took a whisk (chaur) and waved it over the Guru. The Raja requested the Guru never to let the elephant out of his possession. The prince and his party remained at Anandpur for five months and during this time, he enjoyed kirtan and felt uplifted by the Guru's sermons. At the time of departure, the Raja requested Guru Ji to bless him with ascetic sermons in order for him live his life above the desires of Maya. Guru Ji composed the following Gurbani which starts from the 21st to 30th Pauri of Akal Ustat in Dasam Granth.

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), The One with Praises (Sri) Wonderful Almighty who is beyond mind, body and speech (Wahe) destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), the respected (Ji), His (Ki), Victory (Fateh)

ਪਾਤਿਸ਼ਾਹੀ ੧੦॥

Composed by the 10th Guru

ਤ੍ਵਪ੍ਰਸਾਦਿ ਸਵੱਯੇ ॥ (ਤੁਐ-ਪ੍ਰਸਾਦਿ, ਸਵੱਈਏ ਬੋਲੋ)

By Your Blessings - Name of the Hymn – Swaiye

ਸ੍ਰਾਵਗ ਸੁੱਧ ਸਮੂਹ ਸਿਧਾਨ ਕੇ ; ਦੇਖਿ ਫਿਰਿਓ ਘਰ ਜੋਗ ਜਤੀ ਕੇ ॥

Groups of monks, saints, jogis, and jatti's of Jain and budha's sects and their schools have been studied

ਸੂਰ ਸੁਰਾਰਦਨ ਸੁੱਧ ਸੁਧਾਦਿਕ ; ਸੰਤ ਸਮੂਹ ਅਨੇਕ ਮਤੀ ਕੇ ॥

Groups of undaunted brave men, gods, demons, and all other sects of saints have been studied.

ਸਾਰੇ ਹੀ ਦੇਸ ਕੋ ਦੇਖਿ ਰਹਿਓ ਮਤ ; ਕੋਊ ਨ ਦੇਖੀਅਤ ਪ੍ਰਾਨਪਤੀ ਕੇ ॥

All the ideoligies of all the countries have been also studied but the Lord of souls is still unseen.

ਸ੍ਰੀ ਭਗਵਾਨ ਕੀ ਭਾਇ ਕ੍ਰਿਪਾ ਹੂ ਤੇ ;

ਏਕ ਰਤੀ ਬਿਨੁ ਏਕ ਰਤੀ ਕੇ ॥੧॥੨੧॥ (ਰੱਤੀ ਬੋਲੋ)

All such are of no use if there is no faith in God and the blessing and grace of God is not achieved. (1)

ਮਾਤੇ ਮਤੰਗ ਜਰੇ ਜਰ ਸੰਗਿ ; ਅਨੂਪ ਉਤੰਗ ਸੁਰੰਗ ਸਵਾਰੇ ॥ (ਮੱਤੇ ਬੋਲੋ)

If invaluable elephants of very large size, decorated with most costly ornaments of gold, are being possessed.

ਕੋਟ ਤੁਰੰਗ ਕੁਰੰਗ ਸੇ ਕੂਦਤ ; ਪਉਨ ਕੇ ਗਉਨ ਕੋ ਜਾਤ ਨਿਵਾਰੇ ॥

If the fleet of millions of galloping horses have the speed faster than wind, are being possessed.

ਭਾਰੀ ਭੁਜਾਨ ਕੇ ਭੂਪ ਭਲੀ ਬਿਧਿ ; ਨਿਆਵਤ ਸੀਸ ਨ ਜਾਤ ਬਿਚਾਰੇ ॥

If innumerable kings have very strong arms, are loyal and they bow their heads.

ਏਤੇ ਭਏ ਤੁ ਕਹਾ ਭਏ ਭੂਪਤਿ ; (ਕਹਾਂ ਬੋਲੋ)

ਅੰਤ ਕੋ ਨਾਂਗੇ ਹੀ ਪਾਂਇ ਪਧਾਰੇ ॥੨॥੨੨॥

If such transcendent emperors exist that does not matter as everyone has to depart barefootedly. (2)

ਜੀਤ ਫਿਰੈ ਸਭ ਦੇਸ ਦਿਸਾਨ ਕੋ ; ਬਾਜਤ ਢੋਲ ਮ੍ਰਿਦੰਗ ਨਗਾਰੇ ॥

If all the countries are conquered and various kinds of big drums are beaten.

ਗੁੰਜਤ ਗੂੜ ਗਜਾਨ ਕੇ ਸੁੰਦਰ ; ਹਿੰਸਤ ਹੀ ਹਯਰਾਜ ਹਜਾਰੇ ॥

If herds of millions of decorated elephants trumpet and millions of galloping horses are neighing.

ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਕੇ ਭੂਪਤ ; ਕਉਨ ਗਨੈ ਨਹੀਂ ਜਾਤ ਬਿਚਾਰੇ ॥

Such emperors of the past, present, and future cannot be counted.

ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਭਜੇ ਬਿਨੁ ; ਅੰਤ ਕਉ ਅੰਤ ਕੇ ਧਾਮ ਸਿਧਾਰੇ ॥੩॥੨੩॥

Without adorning God, even such emperors must go to hell in the end. (3)

ਤੀਰਥ ਨ੍ਹਾਨ ਦਇਆ ਦਮ ਦਾਨ ; ('ਨ੍ਹਾਨ' ਭਾਰਾ ਕਰਕੇ ਬੋਲੋ)

ਸੁ ਸੰਜਮ ਨੇਮ ਅਨੇਕ ਬਿਸੇਖੈ ॥

If baths may be taken at places of pilgrimage, all acts of kindness and mercy may be practiced and may types of performances for self continence with charities are performed.

ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ ; ਜਿਮੀਨ ਜਮਾਨ ਸਬਾਨ ਕੇ ਪੇਖੈ ॥

If the vedas, puranas, the quran and all other holy books of the world are studied.

ਪਉਨ ਅਹਾਰ ਜਤੀ ਜਤ ਧਾਰ ; ਸਬੈ ਸੁ ਬਿਚਾਰ ਹਜਾਰ ਕ ਦੇਖੈ ॥

If subsisting upon air may be practiced and many other such performances be performed.

ਸ੍ਰੀ ਭਗਵਾਨ ਭਜੇ ਬਿਨੁ ਭੂਪਤਿ ;

ਏਕ ਰਤੀ ਬਿਨੁ ਏਕ ਨ ਲੇਖੈ ॥੪॥੨੪॥ (ਰੱਤੀ ਬੋਲੋ)

Inspite of all this, all such performances are useless without recitation and adoration of God.

ਸੁੱਧ ਸਿਪਾਹ ਦੁਰੰਤ ਦੁਬਾਹ ; ਸੁ ਸਾਜਿ ਸਨਾਹ ਦੁਰਜਾਨ ਦਲੈਂਗੇ ॥

If the tested indefatiguable and unconquerable soldiers, wearings tabards, have the power to crush enemies.

ਭਾਰੀ ਗੁਮਾਨ ਭਰੇ ਮਨ ਮੈ ; ਕਰ ਪਰਬਤ ਪੰਖ ਹਲੇ ਨ ਹਲੈਂਗੇ ॥

If they are confident that the mountain may move from its position by acquiring wings but their steps cannot turn back upon the battle field.

ਤੋਰਿ ਅਰੀਨ ਮਰੋਰਿ ਮਵਾਸਨ ; ਮਾਤੇ ਮਤੰਗਨਿ ਮਾਨ ਮਲੈਂਗੇ ॥ (ਮੱਤੇ ਬੋਲੋ)

If they crush the strong enemies by cutting their necks and demolish the pride of the frantic elephants.

ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਕ੍ਰਿਪਾ ਬਿਨੁ ;

ਤਿਆਗਿ ਜਹਾਨ ਨਿਦਾਨ ਚਲੈਂਗੇ ॥੫॥੨੫॥

They will depart from this world empty handed without the blessing of the Lord of the Universe.

ਬੀਰ ਅਪਾਰ ਬਡੇ ਬਰਿਆਰ ; ਅਬਿਚਾਰਹਿ ਸਾਰ ਕੀ ਧਾਰ ਭਛੱਯਾ ॥ (ਭਛੱਈਆ)

Numerous indefatiguable and brave soldiers have the courage and strength to face the attack of swords and other arms.

ਤੋਰਤ ਦੇਸ ਮਲਿੰਦ ਮਵਾਸਨ ; ਮਾਤੇ ਗਜਾਨ ਕੇ ਮਾਨ ਮਲੱਯਾ ॥ (ਮੱਤੇ,ਮਲੱਈਆ)

Many countries are conquered and the revolting foes are being crushed along with the frantic elephants.

ਗਾੜ੍ਹੇ ਗੜ੍ਹਾਨ ਕੇ ਤੋੜਨਹਾਰ ; (ਭਾਰਾ ਕਰਕੇ ਬੋਲੋ)

ਸੁ ਬਾਤਨ ਹੀਂ ਚਕ ਚਾਰ ਲਵੱਯਾ ॥

Strong forts may be seized and the whole world may be conquered merely by a single threat.

ਸਾਹਿਬੁ ਸ੍ਰੀ ਸਭ ਕੋ ਸਿਰਨਾਇਕ ; ਜਾਚਕ ਅਨੇਕ ਸੁ ਏਕ ਦਿਵੱਯਾ ॥੬॥੨੬॥

God is the only donor and supreme. Lord of all who are beggers before Him. (6)

ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ ਨਿਸਾਚਰ ; ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਜਪੈਂਗੇ ॥

The demons, the gods, king of cobras, ghosts, spirits have been reciting God's Name since the past and they will recite in the future.

ਜੀਵ ਜਿਤੇ ਜਲ ਮੈ ਥਲ ਮੈ ; ਪਲ ਹੀ ਪਲ ਮੈ ਸਭ ਥਾਪ ਥਪੈਂਗੇ ॥

All the creations of the land and water can be created in a single moment by the creator.

ਪੁੰਨ ਪ੍ਰਤਾਪਨ ਬਾਢ ਜੈਤ ਧੁਨਿ ; ਪਾਪਨ ਕੇ ਬਹੁ ਪੁੰਜ ਖਪੈਂਗੇ ॥

All the fruits of their noble actions which crush their all sins are being attained and they are appreciated honoured and contented.

ਸਾਧ ਸਮੂਹ ਪ੍ਰਸੰਨ ਫਿਰੈ ਜਗਿ ; ਸਤ੍ਰ ਸਭੈ ਅਵਲੋਕ ਚਪੈਂਗੇ ॥੭॥੨੭॥

Those saints who adore and worship God are leading their lives with all pleasures while their enemies kneel down. (7)

ਮਾਨਵ ਇੰਦ੍ਰ ਗਜਿੰਦ੍ਰ ਨਰਾਧਪ ; ਜੌਨ ਤ੍ਰਿਲੋਕ ਕੋ ਰਾਜ ਕਰੈਂਗੇ ॥

The kings who woned the most powerful elephants have been ruling over the trimorphic world.

ਕੋਟਿ ਇਸਨਾਨ ਗਜਾਦਿਕ ਦਾਨ ; ਅਨੇਕ ਸੁਅੰਬਰ ਸਾਜ ਬਰੈਂਗੇ ॥

They have numerous obligations and they have distributed countless, elephants and other animals as charity and wedded princess by winnin savambras (marriage competitions).

ਬ੍ਰਹਮ ਮਹੇਸਰ ਬਿਸਨ ਸਚੀਪਤਿ ; ਅੰਤ ਫਸੇ ਜਮ ਫਾਸ ਪਰੈਂਗੇ ॥

Even the god of creation, god of death, the god of sustenance and king of heaven would have to die at last.

ਜੇ ਨਰ ਸ੍ਰੀ ਪਤਿ ਕੇ ਪ੍ਰਸ ਹੈਂ ਪਗ ; ਤੇ ਨਰ ਫੇਰ ਨ ਦੇਹ ਧਰੈਂਗੇ ॥੮॥੨੮॥

Those who have adorned God, would be made free from the cycle of transmigration. (8)

ਕਹਾ ਭਯੋ ਜੋ ਦੋਊ ਲੋਚਨ ਮੂੰਦ ਕੈ ; (ਭਇਓ ਬੋਲੋ)

ਬੈਠਿ ਰਹਿਓ ਬਕ ਧਿਆਨ ਲਗਾਇਓ ॥

Those who sit for meditation by closing both their eyes are of no use.

ਨ੍ਹਾਤ ਫਿਰਿਓ ਲੀਏ ਸਾਤ ਸਮੁਦ੍ਰਨਿ ; (ਭਾਰਾ ਕਰਕੇ ਬੋਲੋ)

ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਗਵਾਇਓ ॥

Those who have ablutions even in all the seven oceans would lose this as well as the next world.

ਬਾਸ ਕੀਓ ਬਿਖਿਆਨ ਸੋ ਬੈਠ ਕੈ ; ਐਸੇ ਹੀ ਐਸੇ ਸੁ ਬੈਸ ਬਿਤਾਇਓ ॥

Those who have spend their lives in sinful activities have also lost in the same way.

ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ; ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥੯॥੨੯॥

All should listen to this truth that only those who love God can realize Him. (9)

ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ ; ਕਾਹੂ ਲੈ ਲਿੰਗ ਗਰੇ ਲਟਕਾਇਓ ॥

While worshipping stones some people are bowing before them and some others are withholding idols of stones in their necks.

ਕਾਹੂ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ ;

ਕਾਹੂ ਪਛਾਹ ਕੋ ਸੀਸੁ ਨਿਵਾਇਓ ॥

Some people have faith that God is in the south while others consider God, is toward the west and they are bowing their heads in those directions.

ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ ; ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ ॥

Some people are worshiping idols foolishly while others are adoring the dead.

ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ ;

ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ ॥੧੦॥੩੦॥

The whole world is busy in such false performances without knowing Almighty's. (10)

ਬੇਨਤੀ ਚੌਪਈ

Prologue: Guru Gobind Singh Ji uttered Benti Chaupai Sahib while residing in a village known as Bibour, Una on the Satluj river bank. Guru Ji spent some time in that village on the King's request and now there is a Gurdwara Chaupai Sahib to mark this historical event. Benti Chaupai is written in Dasam Granth on page 1386.

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), The One with Praises (Sri) Wonderful Almighty who is beyond mind, body and speech (Wahe) destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), the respected (Ji), His (Ki), Victory (Fateh)

ਪਾਤਿਸਾਹੀ ੧੦ ॥

Patshai Dasvi

ਕਬਿਯੋ ਬਾਚ ਬੇਨਤੀ ॥

Kabio Vach Bainti

ਚੌਪਈ ॥ (੧੩੮੬ ਦਸਮ ਗ੍ਰੰਥ)

Chaupai (p. 1721 Dasam Granth)

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥ ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥

Dear Almighty, protect me personaly with Your Hands, may the wishes of my mind be fulfilled.

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥ ਅਪਨਾ ਜਾਨ , ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥੩੭੭॥

May my mind remain foccussed on Your Feet, and sustain me as Your very Own ॥377॥

ਹਮਰੇ ਦੁਸਟ ਸਭੈ , ਤੁਮ ਘਾਵਹੁ ॥ ਆਪੁ ਹਾਥ ਦੈ , ਮੋਹਿ ਬਚਾਵਹੁ ॥

Almighty! destroy all my enemies [physically, diseased passions, instincts, impulses, evil thoughts, etc.] and protect me personally with Your Hand.

ਸੁਖੀ ਬਸੈ , ਮੋਰੋ ਪਰਿਵਾਰਾ ॥ ਸੇਵਕ ਸਿੱਖਯ , ਸਭੈ ਕਰਤਾਰਾ ॥੩੭੮॥

Dear Creator (Almighty), may my family live in happiness; all the servant Sikhs and the entire worlkd may also have all the happiness ॥378॥

ਮੋ ਰੱਛਾ , ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥ ਸਭ ਬੈਰਨ ਕੌ , ਆਜ ਸੰਘਰਿਯੈ ॥

Dear Almighty, extend Your Personal protection by extending Your hand to me and kill all my enemies here and now [refers to our countless inner enemies, i.e. evil thinking, diseases etc.]

ਪੂਰਨ ਹੋਇ , ਹਮਾਰੀ ਆਸਾ ॥ ਤੋਰ ਭਜਨ ਕੀ , ਰਹੈ ਪਿਆਸਾ ॥੩੭੯॥

May my wish be fulfilled that I ever thirst (yearn) to sing Your Praises. ॥379॥

ਤੁਮਹਿ ਛਾਡਿ , ਕੋਈ ਅਵਰੁ ਨ ਧਿਯਾਊਂ ॥ ਜੋ ਬਰ ਚਹੋਂ , ਸੁ ਤੁਮ ਤੇ ਪਾਊਂ ॥

Almighty, bless me that I should never ever stop concentrating on You and think of any one else. Whatever boons I seek I should obtain from You alone. ॥377॥

ਸੇਵਕ ਸਿੱਖਯ ਹਮਾਰੇ , ਤਾਰੀਅਹਿ ॥
ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰ , ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥੩੮੦॥

Liberate all my servants and disciples, pick each and every enemy of mine and destroy them. Guru Ji prays to Almighty to save us from the vices (lust, anger, greed, attachment & ego) ॥380॥

ਆਪ ਹਾਥ ਦੈ , ਮੁਝੈ ਉਬਰਿਯੈ ॥ ਮਰਨ ਕਾਲ ਕਾ , ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥

Dear Almighty, ferry me across this materialistic ocean personally by giving me Your Hand, and erase the fear of death in me. [This fear remains within forever and this limits the confidence as well).

ਹੂਜੋ ਸਦਾ , ਹਮਾਰੇ ਪੱਛਾ ॥ ਸ੍ਰੀ ਅਸਿਧੁਜ , ਜੂ ਕਰਿਯਹੁ ਰੱਛਾ ॥੩੮੧॥

Dear Almighty, the Master of Sword (All Wisdom), be ever on my side and extend Your protection to me. ॥381॥

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ , ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ , ਸਹਾਇ ਪਯਾਰੇ ॥

You are the Protector of the Saints, protect me too, as You are my only Protector.

ਦੀਨ ਬੰਧੁ , ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥ ਤੁਮਹੋ , ਪੁਰੀ ਚਤੁਰਦਸ , ਕੰਤਾ ॥੩੮੨॥

You are the Savior of the weak and Destroyer of tyrants. Dear Master of the entire universe (Chatur+Das means circulation of all ten directions) ॥382॥

ਕਾਲ ਪਾਇ , ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥ ਕਾਲ ਪਾਇ , ਸਿਵਜੂ ਅਵਤਰਾ ॥

When the need of time arise Brahma appeared in physical form and then Shiva appeared in Physical form.

ਕਾਲ ਪਾਇ ਕਰਿ , ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥
ਸਕਲ ਕਾਲ ਕਾ , ਕੀਆ ਤਮਾਸਾ ॥੩੮੩॥

When the need of time arise Vishnu appeared in physical form, in reality it is the sole play of the Temporal Almighty ॥383॥

ਜਵਨ ਕਾਲ , ਜੋਗੀ ਸਿਵ ਕੀਓ ॥ ਬੇਦ ਰਾਜ , ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ ॥

Almighty, created Shiva in the appearance of a Yogi and Brahma, the King (creator) of the Vedas was also created by Almighty.

ਜਵਨ ਕਾਲ , ਸਭ ਲੋਕ ਸਵਾਰਾ ॥ ਨਮਸਕਾਰ ਹੈ , ਤਾਹਿ ਹਮਾਰਾ ॥੩੮੪॥

I salute to the Almighty who created the entire creation progressively based on the particular need of the time ॥383॥

ਜਵਨ ਕਾਲ , ਸਭ ਜਗਤ ਬਨਾਯੋ ॥ ਦੇਵ ਦੈਤ , ਜੱਛਨ ਉਪਜਾਯੋ ॥

He, Who is the Creator of Time and the Universe, also created the angels, demons and yakshas.

ਆਦਿ ਅੰਤਿ , ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੂ , ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੩੮੫॥

From the beginning till the end, He alone has manifested himself in many forms thus, acknowledge Him as my Guru. ॥385॥

ਨਮਸਕਾਰ , ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ ਪ੍ਰਜਾ , ਜਿਨ ਆਪ ਸਵਾਰੀ ॥

I make my obeisance to Him alone, Who alone has created all His creation and preserves them.

ਸਿਵਕਨ ਕੋ , ਸਵਗੁਨ ਸੁਖ ਦੀਓ ॥ ਸਤ੍ਰੁੰਨ ਕੋ , ਪਲ ਮੋ ਬਧ ਕੀਓ ॥੩੮੬॥

He has blessed His devotees with all merits and happiness and destroys enemies within a Pal (approx. 24 seconds) ॥386॥

ਘਟ ਘਟ ਕੇ , ਅੰਤਰ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਰੇ ਕੀ , ਪੀਰ ਪਛਾਨਤ ॥

He, Who is inner Knower of all hearts, He recognizes the pain equally for the entire creation without any discrimination of good and bad.

ਚੀਟੀ ਤੇ ਕੁੰਚਰ , ਅਸਥੂਲਾ ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ , ਦ੍ਰਿਸਟਿ ਕਰ ਫੂਲਾ ॥੩੮੭॥

He casts His Graceful Glance on all from the meek ant to huge elephant and feel pleased ॥387॥

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ , ਦੁਖੀ ॥ ਸੁਖ ਪਾਏ ਸਾਧੁਨ ਕੇ , ਸੁਖੀ ॥

He is pained, when His saints are pained; and feels happiness when they are happy.

ਏਕ ਏਕ ਕੀ , ਪੀਰ ਪਛਾਨੈ ॥ ਘਟ ਘਟ ਕੇ , ਪਟ ਪਟ ਕੀ ਜਾਨੈ ॥੩੮੮॥

He understands the pain felt by every Being (Jeev) and He knows everything including the matters which are securedly hidden in the heart of all. their innermost workings ॥385॥

ਜਬ ਉਦਕਰਖ , ਕਰਾ ਕਰਤਾਰਾ ॥ ਪ੍ਰਜਾ ਧਰਤ , ਤਬ ਦੇਹ ਅਪਾਰਾ ॥

When Almighty thought of creating the physical world, He as the Creator (Ishvar), evolved Himself, and manifested himself into the creation in various forms.

ਜਬ ਆਕਰਖ , ਕਰਤ ਹੋ ਕਬਹੂੰ ॥ ਤੁਮ ਮੈ ਮਿਲਤ , ਦੇਹ ਧਰ ਸਭਹੂੰ ॥੩੮੯॥

When He retracts the entire creation towards Him, then the entire physical creation re-unites within Him. Means, the entire creation dissolves and all the physical forms disappears ॥389॥

ਜੇਤੇ ਬਦਨ , ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥ ਆਪੁ ਆਪਨੀ , ਬੂਝਿ ਉਚਾਰੈ ॥

As many physical forms created, each one has expressed their own opinion means, many theories were created in order to understand the origin of the universe,

ਤੁਮ ਸਭ ਹੀ ਤੇ , ਰਹਤ ਨਿਰਾਲਮ ॥ ਜਾਨਤ ਬੇਦ ਭੇਦ , ਅਰੁ ਆਲਮ ॥੩੯੦॥

However, You remain within all and at the same time detached from their selfness (Haumai) deeds. The scholars and the wise ones acknowledges that Your true form is beyond comprehension ॥390॥

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ , ਨ੍ਰਿਲੰਭ ॥ ਆਦਿ ਅਨੀਲ , ਅਨਾਦਿ ਅਸੰਭ ॥

Dear Almighty, You are formless, beyond desires and reliant; He exisited before beginning, He is countless, He is beyond beginning and beyond birth.

ਤਾ ਕਾ , ਮੂੜ੍ਹ ਉਚਾਰਤ ਭੇਦਾ ॥ ਜਾ ਕੌ ਭੇਵ , ਨ ਪਾਵਤ ਬੇਦਾ ॥੩੯੧॥

The fools claim boastfully to have acquired the complete knowledge of Him, which even Vedas do not know ॥391॥

ਤਾ ਕੌ , ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ ॥ ਮਹਾ ਮੂੜ੍ਹ , ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ ॥

Some has created His physical form by carving stones, they are fools who do not even have an iota of His knowledge.

ਮਹਾਂਦੇਵ ਕੌ , ਕਹਤ ਸਦਾ ਸਿਵ ॥ ਨਿਰੰਕਾਰ ਕਾ , ਚੀਨਤ ਨਹਿ ਭਿਵ ॥੩੯੨॥

They claim Shiva as The Eternal Almighty by claiming that he is the liberator and does not know the truth of the Formless Almighty ॥392॥

ਆਪੁ ਆਪਨੀ , ਬੁਧਿ ਹੈ ਜੇਤੀ ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ , ਤੁਹਿ ਤੇਤੀ ॥

Every one according to his understanding, describes You differently.

ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ , ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ , ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥੩੯੩॥

The limits of Your creation cannot be known, nor how in the beginning You wrought the Universes. ॥393॥

ਏਕੈ ਰੂਪ , ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ , ਰਾਵ ਕਹੀ ਭੂਪਾ ॥

You are the only One who manifested in many forms, which are beyond praise. You yourself appear as a poor man, rich manor and in some places as a king.

ਅੰਡਜ ਜੇਰਜ , ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ , ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥੩੯੪॥

You created the creation from all four categories, Andaj (Reptilias, birds, fish, etc.), Jeraj (Mammals, etc.), Setaj (Bacteria, virus, etc.) and Utbhuj (from earth- Trees, etc.) ॥394॥

ਕਹੂੰ ਫੂਲ , ਰਾਜਾ ਹ੍ਵੈ ਬੈਠਾ ॥ ਕਹੂੰ , ਸਿਮਟਿ ਭਿਯੋ ਸੰਕਰ ਇਕੈਠਾ ॥

Sometime You joyfully appear in the form of Brahma expanding the creation, and some time in the form of contracting and dissolving Shiva.

ਸਗਰੀ ਸ੍ਰਿਸਟਿ , ਦਿਖਾਇ ਅਚੰਭਵ ॥
ਆਦਿ ਜੁਗਾਦਿ , ਸਰੂਪ ਸੁਯੰਭਵ ॥੩੯੫॥

He shows His miraculous deeds to all His creation of the Universe. He, the Primal Power, born of Himself is since the beginning of beginning ॥395॥

ਅਬ ਰੱਛਾ ਮੇਰੀ , ਤੁਮ ਕਰੋ ॥ ਸਿੱਖਜ ਉਬਾਰਿ , ਅਸਿੱਖਜ ਸੰਘਰੋ ॥

Dear Almighty, now keep me under Your protection, encourage my followers to flourish [in intellect and wisdom] and destroy my enemies (negative thinking).

ਦੁਸਟ ਜਿਤੇ , ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ , ਕਰੋ ਰਣ ਘਾਤਾ ॥੩੯੬॥

All the evil doers who arise (in my mind), fight with them and destroy them there and then. ॥396॥

ਜੇ , ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ , ਦੁਸਟ ਦੁਖਿਤ ਹ੍ਵੈ ਮਰੇ ॥

Dear Almighty, the master of the Sword , whosoever seeks Your protection, his enemies (evil passions) suffer pain and are destroyed.

ਪੁਰਖ ਜਵਨ , ਪਗ ਪਰੇ ਤਿਹਾਰੇ ॥ ਤਿਨ ਕੇ ਤੁਮ , ਸੰਕਟ ਸਭ ਟਾਰੇ ॥੩੯੭॥

The persons, who fall on Your Feet (sanctuary), You remove all their afflictions and maladies ॥397॥

ਜੋ ਕਲਿ ਕੋ , ਇਕ ਬਾਰ ਧਿਐਹੈ ॥ ਤਾ ਕੇ ਕਾਲ , ਨਿਕਟਿ ਨਹਿ ਐਹੈ ॥

Those who meditate even once (with complete devotion) on You, death shall never even come close.

ਰੱਛਾ ਹੋਇ , ਤਾਹਿ ਸਭ ਕਾਲਾ ॥ ਦੁਸਟ ਅਰਿਸਟ , ਟਰੇਂ ਤਤਕਾਲਾ ॥੩੯੮॥

They remain protected at all times. All their enemies and sorrows are removed instantaneously ॥398॥

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ , ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥ ਤਾ ਕੇ ਤਾਪ , ਤਨਕ ਮੋ ਹਰਿਹੋ ॥

Upon whomsoever dawns Your Grace, their sins and afflictions are instantly removed.

ਰਿੱਧਿ ਸਿੱਧਿ , ਘਰ ਮੋ ਸਭ ਹੋਈ ॥ ਦੁਸਟ ਛਾਹ , ਛ੍ਵੈ ਸਕੈ ਨ ਕੋਈ ॥੩੯੯॥

They are blessed with all the miraculous powers (Ridhi) and wordly sufficiency earthly (Sidhi), and no evil doer [deadly passions and sickly instinctual drives] can even touch their shadows ॥399॥

ਏਕ ਬਾਰ ਜਿਨ , ਤੁਮੈ ਸੰਭਾਰਾ ॥ ਕਾਲ ਫਾਸ ਤੇ , ਤਾਹਿ ਉਬਾਰਾ ॥

Dear Almighty, who ever remembers You even once, he/she shall never have the noose of Death.

ਜਿਨ ਨਰ , ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥ ਦਾਰਿਦ ਦੁਸਟ , ਦੋਖ ਤੇ ਰਹਾ ॥੪੦੦॥

Whosoever recites Your Name, he overcomes his poverty, suffering and adversity ॥400॥

ਖੜਗਕੇਤ , ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥ ਆਪ ਹਾਥ ਦੈ , ਲੇਹੁ ਉਬਾਰੀ ॥

Dear Almighty, the embracer of Sword, I am in Your sanctuary. Protect me personally with Your Own Hands.

ਸਰਬ ਠੌਰ , ਮੋ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੋਖ ਤੇ , ਲੇਹੁ ਬਚਾਈ ॥੪੦੧॥

Extend Your support to me wherever I be, and save me from the evil doers [evil thoughts and sins ॥401॥

ਕ੍ਰਿਪਾ ਕਰੀ , ਹਮ ਪਰ ਜਗ ਮਾਤਾ ॥ ਗ੍ਰੰਥ ਕਰਾ , ਪੂਰਨ ਸੁਭ ਰਾਤਾ ॥

Guru Gobind Singh Ji says, I thank the Universal Sustainer (Jag Mata) by whose grace this Dasam Granth has came to completion on this auspicious time;

ਕਿਲਬਿਖ ਸਕਲ , ਦੇਹ ਕੋ ਹਰਤਾ ॥ ਦੁਸ਼ਟ ਦੋਖਿਯਨ ਕੋ , ਛੈ ਕਰਤਾ ॥੪੦੨॥

Dear Almighty, You are the destroyer of all the sins of the body and all the malicious and wicked persons ॥402॥

ਸ੍ਰੀ ਅਸਿਧੁਜ , ਜਬ ਭਏ ਦਇਆਲਾ ॥ ਪੂਰਨ ਕਰਾ ਗ੍ਰੰਥ , ਤਤਕਾਲਾ ॥

Dear Almighty, the master of sword, it is with Your mercy that this Dasam Granth has came to a completion in a short time;

ਮਨ ਬਾਂਛਤ ਫਲ , ਪਾਵੈ ਸੋਈ ॥ ਦੂਖ ਨ ਤਿਸੈ , ਬਿਆਪਤ ਕੋਈ ॥੪੦੩॥

The ones who reads this (Dasam Granth), will obtain the fruit desired by the mind and no suffering will occur to him ॥403॥

ਅੜਿੱਲ ॥

Arhil

ਸੁਨੈ ਗੁੰਗ ਜੋ ਯਾਹਿ , ਸੁ ਰਸਨਾ ਪਾਵਈ ॥

The dumb, who will listen to it, will be blessed with the tongue to speak;

ਸੁਨੈ ਮੂੜ੍ਹ ਚਿਤ ਲਾਇ , ਚਤੁਰਤਾ ਆਵਈ ॥

The fool, who will listen to it attentively, will get wisdom;

ਦੂਖ ਦਰਦ ਭੌ , ਨਿਕਟ ਨ ਤਿਨ ਨਰ ਕੇ ਰਹੈ ॥

That person will be free from suffering, pain or fear,

ਹੋ ਜੋ ਯਾਕੀ ਏਕ ਬਾਰ , ਚੌਪਈ ਕੋ ਕਹੈ ॥੪੦੪॥

Who will even once recite this Chaupai-prayer ॥404॥

ਚੌਪਈ ॥

Chaoupai

Prologue: Guru Gobind Singh Ji mentiones the exact time and place where Dasam Granth was completed.

ਸੰਬਤ ਸੱਤ੍ਰਹ , ਸਹਸ ਭਣਿੱਜੈ ॥

It was a year seventeen thousand referring to Bikrami Calender 1753;

ਅਰਧ ਸਹਸ , ਫੁਨਿ ਤੀਨਿ ਕਹਿੱਜੈ ॥

Half-a-hundred and plus three means fifty-three. Therefore, the year mentioned is 1753 equivalent to 1696 AD

ਭਾਦ੍ਰਵ ਸੁਦੀ , ਅਸਟਮੀ ਰਵਿ ਵਾਰਾ ॥

It was Sunday, in the month of Bhadon on the eighth Sudi (2nd September 1696 AD).

ਤੀਰ ਸਤੁੱਦ੍ਰਵ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥੪੦੫॥

Dasam Granth was competed on the banks of Sutlej ॥405॥

ਸ੍ਵੈਯਾ ॥ (੨੫੪ – ਦਸਮ ਗ੍ਰੰਥ)

ਪਾਂਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ , ਤਬ ਤੇ ਕੋਊ ਆਂਖ ਤਰੇ ਨਹੀ ਆਨਜੋ ॥

Dear Almighty, the day when I caught hold of your feet, I did not bring anyone else under my sight; none other is liked by me now;

ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ , ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨ ਮਾਨਜੋ ॥

Although many are seen to recite Ram and Rahim through their respective scriptures but none of them have adopted the wisdom of attaining You.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ , ਬਹੁ ਭੇਦ ਕਹੈ ਹਮ ਏਕ ਨ ਜਾਨਜੋ ॥

Although the Simritis, Shastras and Vedas describe You in various manner but Your exsistence within the entire creation is not known to many due to selfness.

ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ , ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਜੋ ॥੮੬੩॥

Dear Almighty the sword-wielder, it is all your by Your grace as I have not said anything. It is all described by You. (863)

ਦੋਹਰਾ ॥ (੨੫੪ – ਦਸਮ ਗ੍ਰੰਥ)

Dohraa

ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ , ਗਹਯੋ ਤੁਹਾਰੋ ਦੁਆਰ ॥

Dear Almighty, I have forsaken all the other doors of the deities and goddesses and I have caught hold of Your door alone means that I have no other hope besides You.

ਬਾਂਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ , ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥੮੬੪॥

Please keep the honour of me whose arm is in Your hand. I Gobind (Guru Gobind Singh Ji) is Your humble servant. (864)

ਅਨੰਦੁ ਸਾਹਿਬ

ਰਾਮਕਲੀ , ਮਹਲਾ ੩ ; ਅਨੰਦੁ (੯੧੭-੧)
Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:

ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੯੧੭-੧)
There is one without any else (Eak), universal creator (Ongkar), True in all past, present and future (Sat), vanishes the darkness of ignorance with brightness of knowledge (Gur), attainable with such Guru's grace (Persad).

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ; ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥ (੯੧੭-੨, ਰਾਮਕਲੀ, ਮਃ ੩)
Dear saints (Mai) my intellect has been in bliss since the day a have obtain the True Guru (Satguru).

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ;
ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥ (੯੧੭-੨, ਰਾਮਕਲੀ, ਮਃ ੩)
Since the True Guru is obtained, I became knowledgeable and with knowledge the happiness have been manifested in my mind.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ;
ਸਬਦ ਗਾਵਣ ਆਈਆ ॥ (੯੧੭-੩, ਰਾਮਕਲੀ, ਮਃ ੩)
The love (Rag) and renunciation (Raagni's) and their family truth, contentment, faith, contemplation, kindness, pityness, friendness, happiness and support, such virtues are obtained through the Guru's uttered sermons.

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ; ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥(੯੧੭-੩, ਰਾਮਕਲੀ, ਮਃ ੩)
Therefore, those who has resided Almighty in their mind, through them you should also utter Guru's sermons.

ਕਹੈ ਨਾਨਕੁ , ਅਨੰਦੁ ਹੋਆ ;
ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥ (੯੧੭-੪, ਰਾਮਕਲੀ, ਮਃ ੩)
Sri Guruji says that since the day I have obtained the True Guru I am in bliss.

ਏ ਮਨ ਮੇਰਿਆ ; ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥ (੯੧੭-੪, ਰਾਮਕਲੀ, ਮਃ ੩)
My mind! you should always stay together with Almighty.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ; ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥ (੯੧੭-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

My mind! You stay along with Almighty which will prevent all the pains means that pains will be vanished.

ਅੰਗੀਕਾਰੁ , ਓਹੁ ਕਰੇ ਤੇਰਾ ; ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥ (੯੧੭-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The Almighty will take your side therefore all your missions will be accomplished.

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ;
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥ (੯੧੭-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The master (Almighty) who is capable of performing everything, why do you ignore such master from your mind?

ਕਹੈ ਨਾਨਕੁ , ਮੰਨ ਮੇਰੇ ;
ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥ (੯੧੭-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji say's, my mind! Always stay along with Almighty.
Pray as follows;

ਸਾਚੇ ਸਾਹਿਬਾ ; ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ (੯੧੭-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear True Master, what is there which is not in your house means that everything is in your house.

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ; ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥ (੯੧੭-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Your (Almighty) house has everything but only those whom you bestow (give) shall obtain.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ; ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥ (੯੧੭-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Almighty, I always utter your praises and reside your name in my mind.

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ; ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥ (੯੧੭-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Whose mind has embedded your name, his praise's form of instrument sings all along.

ਕਹੈ ਨਾਨਕੁ , ਸਚੇ ਸਾਹਿਬ ;
ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥ (੯੧੭-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, Dear Master what is there which is not in your house means there is everything there.

ਸਾਚਾ ਨਾਮੁ ; ਮੇਰਾ ਆਧਾਰੋ ॥ (੯੧੭-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The true name is my support.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ;
ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥ (੯੧੭-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Such true name is my support which has eliminated all the other hungers (desires).

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ;
ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥ (੯੧੭-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Then the mind is in peace and the happiness form of Almighty has resided in my mind. How is such Almighty who has fulfilled all my wishes?

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ;
ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥ (੯੧੭-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Therefore I will always sacrifice myself upon the Guru whose praises are such.

ਕਹੈ ਨਾਨਕੁ , ਸੁਣਹੁ ਸੰਤਹੁ ;
ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥ (੯੧੭-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, Listen Saints you all shall also adopt love for the Guru’s sermons.

ਸਾਚਾ ਨਾਮੁ ; ਮੇਰਾ ਆਧਾਰੋ ॥੪॥ (੯੧੭-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The true name is my only support.

ਵਾਜੇ ਪੰਚ ਸਬਦ ; ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥ (੯੧੭-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

In such fortunate house five hymn’s instruments is being played.

ਘਰਿ ਸਭਾਗੈ , ਸਬਦ ਵਾਜੇ ;
ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥ (੯੧੭-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty has adopted His powers in such house therefore in such fortunate house (body or true congregation) the hymns are being sung.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ; ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥ (੯੧੭-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Such one has controlled all the five demons (lust, anger, greed, attachment & ego) on your (Almighty) faith and then the death which is painful is also defeated.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ , ਤੁਧੁ ਜਿਨ ਕਉ ;
ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥ (੯੧੭-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who have obtained good deeds from the beginning; Dear Almighty, those are the ones who attached with your name.

ਕਹੈ ਨਾਨਕੁ , ਤਹ ਸੁਖੁ ਹੋਆ ;
ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥ (੯੧੭-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that such ones has obtained happiness in their Antahkaran, in this manner their mind is tuned to hymns (shabad) and sings the songs related to you (Almighty).

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ; ਦੇਹ ਨਿਮਾਣੀ ॥ (੯੧੭-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Without the Almighty's love the body is without honour.

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ; ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥ (੯੧੭-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

The body is without honour and without Almighty's love what can ever this body do means that the body is fruitless (useless).

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ;
ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ ॥ (੯੧੭-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Without Almighty there is no one else who has the capability to make this body fruitful therefore the gardener of the universe garden (Almighty) please be merciful to make this body achieve its cause.

ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ; ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ॥ (੯੧੭-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

There is no other place to make this body fruitful as the Gurmukh's has made this body fruitful by practicing the Guru's sermons.

ਕਹੈ ਨਾਨਕੁ , ਲਿਵੈ ਬਾਝਹੁ ;
ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥੬॥ (੯੧੭-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that without the Almighty's love alone what can this unanimated body do.

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ;
ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥ (੯੧੭-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Everyone says again and again that I have obtained the bliss but the complete bliss is only known through Guruji means that the bliss of real-self (Atma) knowledge is only obtainable from Guruji.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ;
ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ ॥ (੯੧੭-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Everlasting bliss is known through Guru's sermons.
Question: How Guru is obtained?
Answer : Dear beloved Sikh when Almighty showers His blessings.

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ;
ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥ (੯੧੭-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Whose sins are vanished with Almighty's grace, they alone have obtained the collyrium (Anjan-surma) of knowledge.

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ;
ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥ (੯੧੭-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Those whose inner attachments are broken their life is corrected by the Guru's hymn.

ਕਹੈ ਨਾਨਕੁ , ਏਹੁ ਅਨੰਦੁ ਹੈ ;
ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ ॥੭॥ (੯੧੭-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that this bliss of real-self (Sarup-anand) is known through Guru.

ਬਾਬਾ , ਜਿਸੁ ਤੂ ਦੇਹਿ ; ਸੋਈ ਜਨੁ ਪਾਵੈ ॥ (੯੧੮-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Almighty, only the one receives to whom you (Almighty) give.

ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ ;
ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥ (੯੧੮-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Only the one receives to whom Almighty gives, what can the others do (who don't receive)?

ਇਕਿ ਭਰਮਿ ਭੂਲੇ , ਫਿਰਹਿ ਦਹ ਦਿਸਿ ;
ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ॥ (੯੧੮-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Forgotten because of one illusion one roams in ten directions; however the one who is attached with Almighty's name his life has been corrected.

ਗੁਰਪਰਸਾਦੀ , ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ;
ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ॥ (੯੧੮-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Those with Guru's grace, remain delighted in Almighty's will and their mind becomes pure.

ਕਹੈ ਨਾਨਕੁ , ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ ;
ਸੋਈ ਜਨੁ ਪਾਵਏ ॥੮॥ (੯੧੮-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the one you (Almighty) bless to accept your will willingly, 'Dear beloved Almighty only such one obtains you'.

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ;
ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥ (ਅਕੱਥ ਬੋਲੋ) (੯੧੮-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear beloved Saints come and lets utter the unuttered story of the Guru

ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ; (ਅਕੱਥ ਬੋਲੋ)
ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥ (੯੧੮-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Lets utter the Almighty's narration (katha) and contemplate pertaining to the methods by which Almighty is obtained.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ;
ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥ (੯੧੮-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

However one have to surrender his body, mind and wealth to Guruji and then accept the Almighty's command willingly by which Almighty is obtained.

ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ ; ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥ (੯੧੮-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Therefore accept Guru's command and sing the true hymn.

ਕਹੈ ਨਾਨਕੁ , ਸੁਣਹੁ ਸੰਤਹੁ ;
ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ ॥੯॥ (ਅਕੱਥ ਬੋਲੋ) (੯੧੮-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, Dear Saints, listen and utter the unttered Almighty's story.

ਏ ਮਨ ਚੰਚਲਾ ; ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥ (੯੧੮-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear animated mind, no one has ever obtained Almighty through the intelligence of the mind.

ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ; ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ॥ (੯੧੮-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear mind listen, through intelligence no one has ever obtained Almighty.

ਏਹ ਮਾਇਆ ਮੋਹਣੀ ; ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥ (੯੧੮-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

This mammon (maya) is fascinating which has caused the jeev to be misled in the worldly illusion.

ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ;
ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ ॥ (੯੧੮-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

However the fascinating mammon (maya) is created by Almighty who has instate deceive of illusion.

ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ;
ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ ॥ (੯੧੮-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

I have sacrificed myself upon the Almighty who has given the sweet (preferable) attachments.

ਕਹੈ ਨਾਨਕੁ , ਮਨ ਚੰਚਲ ;
ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥੧੦॥ (੯੧੮-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says 'dear mind, no has ever obtained Almighty with fickle mind and intellect's (Budhi) intelligence

ਏ ਮਨ ਪਿਆਰਿਆ ; ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥ (੯੧੮-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear beloved mind, forever hold to the truth.

ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ; ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥ (੯੧੮-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Mind, your family which you see will never go with you.

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ;
ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥ (੯੧੮-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

The family which will never follow along, so why do you attaché your mind so much with them.

ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ; ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥ (੯੧੮-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Never perform such work by performing which one has to regret at the end.

ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ; ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥ (੯੧੮-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Mind, listen to Guru's sermons which will stay along and help you till the end.

ਕਹੈ ਨਾਨਕੁ , ਮਨ ਪਿਆਰੇ ;
ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥੧੧॥ (੯੧੮-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, Dear beloved mind forever hold to the truth.
Utter the Almighty praises as follows;

ਅਗਮ ਅਗੋਚਰਾ ; ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥ (੯੧੮-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Almighty you are beyond mind comprehension (Agam) and beyond sensors reach (Agochar), no one has discovered your end.

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ;
ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥ (੯੧੮-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

No one has obtained your end as only you know yourself.

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ;
ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ॥ (੯੧੮-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

This physical and internal (sukshem) body jeevs are all within your play, who can ever describe your play.

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ;
ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥ (੯੧੮-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty you are the one who utters and sees within all as you have created the entire universe.

ਕਹੈ ਨਾਨਕੁ , ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ;
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥੧੨॥ (੯੧੮-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that your attainment is beyond everyones capability therefore no one has obtained your end.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ;
ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥ (੯੧੮-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The necter of real-self bliss (Atma-anand) which is searched by all the dieties, humans and silent ascetics, I have obtained the necter of real-self bliss (Atma-anand) from Guru.

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ;
ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥ (੯੧੮-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

When Guru bestows His grace only then the necter of real-self bliss (Atma-anand) is obtained the true happiness is embedded in mind.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ;
ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥ (੯੧੮-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The physical and internal (Sukhem) bodies of the jeev is created by Almighty, some Gurmukh have seen your (Almighty) form and some devotees comes to true congregation to touch the feet dust of its audience.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ;
ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ॥ (੯੧੮-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Their greed of consumption (Lab), greed of collection (Lob) and ego has been far apart which has made them to love Guru's sermons.

ਕਹੈ ਨਾਨਕੁ , ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ ;
ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥੧੩॥ (੯੧੮-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that upon whomsoever you (Almighty) becomes graceful, one obtains real-self bliss from Guru.

ਭਗਤਾ ਕੀ ਚਾਲ ; ਨਿਰਾਲੀ ॥ (੯੧੮-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The practice of Bhagats (who performs consistent meditation) are different from the world's practice.

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ;
ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ॥ (੯੧੮-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The Bhagats practice is separate from the world standard practive because it is difficult as the Bhagats walks on the difficult path of meditation.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ;
ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥ (੯੧੮-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

They disregard the extra consumption (Lab) and accumulation (Lob) from the quantity actual required for survival and ego, they also abolish the worldly wealth hunger and never speaks unnecessarily.

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ;
ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥ (੯੧੮-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Their meditation path on which they have to walk (practice) is sharper then the edge of a sword and thinner then a strand of hair.

ਗੁਰਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ;
ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥ (੯੧੯-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who have abandon their self-existence with Guru's grace their desires have immersed in Almighty's meditation means that they do not have desires for worldly material any more.

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ;
ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥ (੯੧੯-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the Bhagats style has always been different in all ages means that their practice has always remain different.

The Bhagats request humbly as follows;

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ ; **(ਚਲਾਇ-ਹਿ ਬੋਲੋ)**
ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ॥ (੯੧੯-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Master, I shall move as you (Almighty) drive and how can I ever know which the virtues in you are (Almighty).

ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ ; **(ਚਲਾਇ-ਹਿ ਬੋਲੋ)**
ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ॥ (੯੧੯-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Jeevs (being) moves accordingly as you (Almighty) drive them and only those participates in the meditation path whom are directed by Almighty.

ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ ;
ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ ॥ (੯੧੯-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Upon whom Almighty's grace, only they are engaged with His name and those concentrates on Almighty's name.

ਜਿਸ ਨੋ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ;
ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥ (੯੧੯-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Whomsoever you make to listen to your discourse only those obtains happiness through Guru.

ਕਹੈ ਨਾਨਕੁ , ਸਚੇ ਸਾਹਿਬ ;
ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ ॥੧੫॥ (੯੧੯-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says 'Dear True Master, your drive all the jeevs (being) as it pleases you'.

ਏਹੁ ਸੋਹਿਲਾ ; ਸਬਦੁ ਸੁਹਾਵਾ ॥ (੯੧੯-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The Guru's sermon form of praise is extremely pleasing.

ਸਬਦੋ ਸੁਹਾਵਾ , ਸਦਾ ਸੋਹਿਲਾ ;
ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥ (੯੧੯-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Guru's sermons form of praises is forever pleasing (suhava), however only those listens to whom the True Guru's himself utters.

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ;
ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ॥ (੯੧੯-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The True Guru's sermon embeds in the mind of those whose such writ is pre-written such from the Almighty's court based on the deeds.

ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ , ਕਰਹਿ ਗਲਾ ; **(ਗਲਾਂ ਬੋਲੋ)**
ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥ **(ਗਲੀਂ ਬੋਲੋ)** (੯੧੯-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Some talks around a lot about obtaining Almighty but no one has ever obtained Almighty by merely talking.

ਕਹੈ ਨਾਨਕੁ , ਸਬਦੁ ਸੋਹਿਲਾ ;
ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥੧੬॥ (੯੧੯-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the Guru's sermon form of praise is only uttered to those on whom the Guru becomes graceful.

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ; ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥ (੯੧੯-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Those disciple are purified who has concentrated on the Life of entire the Universe (Har – Almighty)

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ ;
ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥ (੯੧੯-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who have concentrated on Almighty becames pure however those who has concentrated on Almighty through Guru their concentration became fruitful (in addition to purity).

ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ , ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ;
ਪਵਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ॥ (੯੧੯-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Such one's mother, father and family also becomes pure and also those who joins their company becomes pure as well.

ਕਹਦੇ ਪਵਿਤੁ , ਸੁਣਦੇ ਪਵਿਤੁ ;
ਸੇ ਪਵਿਤੁ , ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥ (੯੧੯-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who utters becomes pure, the one who listens becomes pure and also those who embeds Almighty's name in their mind.

ਕਹੈ ਨਾਨਕੁ , ਸੇ ਪਵਿਤੁ ;
ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੧੭॥ (੯੧੯-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those are pure who have concentrated through a Guru on the Almighty who is the Universal Life (Har) and Destroyer of Sins (Har).

ਕਰਮੀ ਸਹਜੁ ਨ ਊਪਜੈ ;
ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥ (੯੧੯-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Knowledge never initiates within the ones who practices merely rituals, without the real-self knowledge the doubts of the mind will never vanish.

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ ਸੰਜਮਿ ;
ਰਹੇ ਕਰਮ ਕਮਾਏ ॥ (੯੧੯-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Although one practices various types of rituals but the doubts of the will never disappear with whatever attempts initiated.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ;
ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥ (੯੧੯-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The mind is impure (dirty) because of the doubt, so what are attempt to be initiated in order to purify the mind?

Answer:

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ;
ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥ (੯੧੯-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Wash the mind by following (practicing) the Guru's sermons and remain focus on Almighty's name.

ਕਹੈ ਨਾਨਕੁ , ਗੁਰਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ;
ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ ॥੧੮॥ (੯੧੯-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that knowledge manifest with the grace of the Guru and is how the doubt oh the mind disappears.

ਜੀਅਹੁ ਮੈਲੇ ; ਬਾਹਰਹੁ ਨਿਰਮਲ ॥ (੯੧੯-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The jeev who are wicked within and externally looks clean (pure).

ਬਾਹਰਹੁ ਨਿਰਮਲ , ਜੀਅਹੁ ਤ ਮੈਲੇ ;
ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥ (੯੧੯-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who are externally clean (innocent) and internally are slys (Kapti – crafty, dishonest), such ones has lost their gamble of life.

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ;
ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ॥ (੯੧੯-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

They are infected by the greed (Trishna) form of serious desease therefore they have forgotten totally about their death from their mind.

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ , ਸੋ ਸੁਣਹਿ ਨਾਹੀ ;
ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ ॥ (੯੧੯-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

They never listen to Almighty’s name which is written as the greatest in all divine knowledge books therefore they are roaming just like ghost mean they are impurity.

ਕਹੈ ਨਾਨਕੁ , ਜਿਨ ਸਚੁ ਤਜਿਆ , ਕੂੜੇ ਲਾਗੇ ;
ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥੧੯॥ (੯੧੯-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those who has abandon the truth and attached with false have lost their gamble of life.

ਜੀਅਹੁ ਨਿਰਮਲ ; ਬਾਹਰਹੁ ਨਿਰਮਲ ॥ (੯੧੯-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who are pure internally and externally.

ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ , ਜੀਅਹੁ ਨਿਰਮਲ ;
ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ ॥ (੯੧੯-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who are pure internally and externally have earned good deeds by adopting Guru’s sermons.

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ;
ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ ॥ (੯੧੯-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The false news never reach them because their all their wishes (Mansa) has immersed in the truth.

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ; ਭਲੇ ਸੇ ਵਣਜਾਰੇ ॥ (੯੧੯-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who have made their precious human birth fruitful, they are the most innocent (Bhele) jeevs (vanjare-traders).

ਕਹੈ ਨਾਨਕੁ , ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ ;
ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ ॥੨੦॥ (੯੧੯-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those whose mind are pure, they lives forever (in accordance) with the Guru's sermons.

ਜੇ ਕੋ ਸਿਖੁ ; ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥ (੯੧੯-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

A Sikh (disciple) who practices all the instruction from his Guru diligently.

ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ;
ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥ (੯੧੯-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

A disciple (Sikh) who practices Guru's teaching and remains in the Guru's company completely (Jiaoh – mind and body)

ਗੁਰ ਕੇ ਚਰਨ , ਹਿਰਦੈ ਧਿਆਏ ;
ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ॥ (੯੧੯-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The Sikh then concentrates on Guru's feet in his mind and remembers the real-self form within.

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ;
ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥ (੯੧੯-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The Sikh abandons self-existence and remains in the Guru's support without recognizing any other protector then his Guru alone.

ਕਹੈ ਨਾਨਕੁ , ਸੁਣਹੁ ਸੰਤਹੁ ;
ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ ॥੨੧॥ (੯੨੦-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says 'listen dear saints, such is a Sikh who is always maintains his Guru before himself'.

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ;
ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥ (੯੨੦-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

If one goes against the Guru, without the sanctuary of the True Guru salvation can never be obtained.

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ;
ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ ॥ (੯੨੦-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

There is no other place where salvation can be obtained even if one seek the advice from the wise ones means even the wise ones will confirm that without a True Guru salvation unattainable.

ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ;
ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥ (੯੨੦-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Even if one wander in various types of birth reincarnations at the end still without the True Guru salvation cannot be obtained.

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ , ਲਾਗਿ ਚਰਣੀ ;
ਸਤਿਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ ॥ (੯੨੦-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

No matter after how long of wandering or within the lifetime, if one attaches himself humbly (attaches to Guruji's feet) with the True Guru and then the Guru utters sermon upon listening which one obtains salvation.

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ;
ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥੨੨॥ (੯੨੦-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says contemplate and conclude the facts that without the True Guru, jeev (being) can never obtain salvation.

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ;
ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥ (੯੨੦-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Come on the beloved Sikhs (disciple) of the True Guru and sing the true Hymns.

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ; ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥ (੯੨੦-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Sing the hymns of the Guru, as the Guru's hymns are supreme ones among other available hymns.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ; ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥ (੯੨੦-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Upon those who are blessed with Almighty's graceful sight the hymns immerses into their mind.

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ;
ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ ॥ **(ਸਾਰਿਗ-ਪਾਣੀ ਬੋਲੋ)** (੯੨੦-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Drink the nectar of Almighty's name and remain forever in Almighty's bliss also recite continuously the Bow Wearer's (Sarange-pani means Almighty) name.

ਕਹੈ ਨਾਨਕੁ , ਸਦਾ ਗਾਵਹੁ ; ਏਹ ਸਚੀ ਬਾਣੀ ॥੨੩॥ (੯੨੦-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, always sing the true hymns which are all related to Almighty.

ਸਤਿਗੁਰੂ ਬਿਨਾ ; ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥ (੯੨੦-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

The hymns which are without praises of Almighty and Almighty's name is immature (kechi).

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ; ਹੋਰ ਕਚੀ ਬਾਣੀ ॥ (੯੨੦-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

The hymn without the True Guru is immature and if someone tries to persuade to read such hymns do not stray in illusion as one should be sure that the hymns are immature.

ਕਹਦੇ ਕਚੇ , ਸੁਣਦੇ ਕਚੇ ; ਕਚੀਂ ਆਖਿ ਵਖਾਣੀ ॥ (੯੨੦-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

When the writter of the hymn is immature, the listeners are immature and also the discourse (katha) is immature as well.

ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ;
ਕਹਿਆ ਕਛੂ ਨ ਜਾਣੀ ॥ (੯੨੦-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who recite hymn pertaining to Almighty all the time with their tongue but the uttered Almighty's hymn is not known to themselves which means that they do not adopt and practice.

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ;
ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥ (੯੨੦-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Those whose attention is stolen by the mammon (maya) they speak just a flowing air means their speech is meaningless.

ਕਹੈ ਨਾਨਕੁ , ਸਤਿਗੁਰੂ ਬਾਝਹੁ ;
ਹੋਰ ਕਚੀ ਬਾਣੀ ॥੨੪॥ (੯੨੦-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that without the True Guru all other hymns are immature.

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ; ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥ (੯੨੦-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

The Guru's sermons are invaluable in which all virtues form of diamonds are inlayed means that all the methods are incorporated in Guru's sermons.

ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ; ਏਹੁ ਹੋਆ ਸਮਾਉ ॥ (੯੨੦-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

When the mind prefers the invaluable Guru's sermons only then this jeev (being) immerses in Almighty.

ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ; ਸਚੈ ਲਾਇਆ ਭਾਉ ॥ (੯੨੦-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Whose mind has completely agreed with Guru's sermons his love is attached with Almighty.

ਆਪੇ ਹੀਰਾ , ਰਤਨੁ ਆਪੇ ; ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ ॥ (੯੨੦-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The Guru's sermons are the knowledge and the form of ascetic itself, however only those who are made to understand by Almighty are aware.

ਕਹੈ ਨਾਨਕੁ , ਸਬਦੁ ਰਤਨੁ ਹੈ ;
ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥੨੫॥ (੯੨੦-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that Guru's sermons are the form of ascetic (Vairag) with is inlayed with diamond form of knowledge.

ਸਿਵ ਸਕਤਿ , ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ;
ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥ (੯੨੦-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

The Ishwer (Almighty's form during the existence of creation) who created jeevs (being) through mammon (maya) means that although Almighty creates His own-self in various forms but still His command is applicable for all.

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ;
ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥ (੯੨੦-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty applies His command on all and at the same time He sees but such reality is only made known to a rare Gurmukh means Ishwer is the bestower of all deeds returns.

ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ; ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥ (੯੨੦-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The jeev (being) only becomes free from all attachments when Guru's sermons are implanted in the mind.

ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ , ਸੁ ਹੋਵੈ ;
ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥ (੯੨੦-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Whom the Almighty himself makes a Gurmukh only then one becomes Gurmukh who concentrates on Almighty alone.

ਕਹੈ ਨਾਨਕੁ , ਆਪਿ ਕਰਤਾ ;
ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥੨੬॥ (੯੨੦-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the creator himself explains His command.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ;
ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥ (੯੨੦-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The twenty-seven (27) Simrities and six (6) Shastras contemplates on the returns of both sin (paap) and charity (pun) deeds however in such contemplation the information on principal form (Almighty) cannot be known.

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ , ਗੁਰੂ ਬਾਝਹੁ ;
ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥ (੯੨੦-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Without a Guru the worth of principal form (Almighty) was never known through the contemplation of Shastras in the past and even in the present time without a Guru no one has appreciated Almighty.

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ;
ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥ (੯੨੦-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The entire universe is ignorant (sleeping) in the illusions of maya's three chracteristics (Rajo. Tamo & Sato) therefore the whole lifetime is wasted while sleeping in ignorance.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ , ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ;
ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥ (੯੨੦-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

With Guru's grace only those who are awakened in whose mind Almighty has immersed and through their mouth they speaks the necter of Almighty's name.

ਕਹੈ ਨਾਨਕੁ , ਸੋ ਤਤੁ ਪਾਏ , ਜਿਸ ਨੋ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ;
ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨੭॥ (੯੨੦-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those obtains the principal form (tatt seroop) whose concentrations is focused on Almighty day, night and also the entire life spend in the Almighty's conscious.

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ , ਪ੍ਰਤਿਪਾਲ ਕਰੇ ;
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ (੯੨੦-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Who has sustained you in mother womb, why must you forget such Almighty who is capable of everything?

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ;
ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥ (੯੨੦-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Why have you forgotten from your mind such a great donor who has delivered food your consumption while in the mother's womb heat (Jathra-agni).

ਓਸ ਨੋ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ;
ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥ (੯੨੦-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Upon whom Almighty blesses the love towards Him, no difficulty shall even touch such person.

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ;
ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥ (੯੨੧-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

However Almighty himself implants His love within the jeev therefore those becomes Gurmukh and remembers Almighty all the time.

ਕਹੈ ਨਾਨਕੁ , ਏਵਡੁ ਦਾਤਾ ;
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥੨੮॥ (੯੨੧-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that why must you forget such a great donor from your mind means always remember Almighty.

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ; ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥ (੯੨੧-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Just like the fire (heat) in mother's womb the same kind of fire of mammon (maya) burns after the birth

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ;
ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥ (੯੨੧-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Mammon (maya) and fire is identical as this game has been created by Almighty from the beginning.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ;
ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥ (੯੨੧-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

When it pleased Almighty only then the birth took place which the family were pleased by the birth as well.

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ;
ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥ (੯੨੧-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

When the jeev's concentration in Almighty were disengaged after the birth then mammon (maya) has influenced which created the greed of worldly materials.

ਏਹ ਮਾਇਆ , ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ , ਮੋਹੁ ਉਪਜੈ ;
ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥ (੯੨੧-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

This is mammon (maya) which causes Almighty to be forgotten and creates attachments, these attachments then initiates the love for other then Almighty means maya is known from it's action as it does not have any form or colour.

ਕਹੈ ਨਾਨਕੁ , ਗੁਰਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ;
ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥੨੯॥ (੯੨੧-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says with Guru's grace whose love is attached with Almighty they have obtained Almighty while living in this mammon's materialistic world,

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ; ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ॥ (੯੨੧-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty himself is priceless therefore his price has never been obtained.

ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ;
ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥ (੯੨੧-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

No one has ever obtained the price of Almighty although many has been restless in the efforts to determine the price means that they have tried the most difficult attempts.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ;
ਤਿਸ ਨੋ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ ਜਾਇ ॥ (੯੨੧-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

If such True Guru is obtain as described in the divine knowledge, one should offer his head before him (True Guru) then the mind's self-existence will disappear.

ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ;
ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥ (੯੨੧-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty himself comes and resides within the mind then the jeev (being) stayed united which seems to be different earlier.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ , ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ;
ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ ॥੩੦॥ (੯੨੧-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty himself is priceless, Sri Guruji says that the ones ate fortunate who attains Almighty in their Antahkaran.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ; ਮਨੁ ਵਣਜਾਰਾ ॥ (੯੨੧-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

My mind is the trader and the faith of Almighty's name is the capital.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ , ਮਨੁ ਵਣਜਾਰਾ ;
ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ ॥ (੯੨੧-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty's faith is my capital and my mind is the trader however the capital form of faith is known from the true Guru.

ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ ;
ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ ॥ (੯੨੧-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear jeev (being), you should also recite Almighty's name all the time as this will gain profit day by day.

ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ ; ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ ॥ (੯੨੧-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

The Almighty form of wealth is obtain by only those who Almighty himself wishes to bless.

ਕਹੈ ਨਾਨਕੁ , ਹਰਿ ਰਾਸਿ ਮੇਰੀ ;
ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ ॥੩੧॥ (੯੨੧-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that my capital is Almighty himself and my mind is the trader.

ਏ ਰਸਨਾ , ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ;
ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥ (੯੨੧-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear my Tongue you are immersed in the other taste besides Almighty therefore your (tongue) thirst is never contented.

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ;
ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥ (੯੨੧-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Until you (tongue) do not have the taste Almighty's name, till then your thirst (greed) will never disappear with any other form of taste.

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ , ਪੀਐ ਹਰਿ ਰਸੁ ;
ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥ (੯੨੧-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

If the Almighty's name taste is obtained and adopted in the Antahkaran, in this manner drinks means recites Almighty's name then the greed will never come again.

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ;
ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥ (੯੨੧-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

With Almighty's grace who are visited by the True Guru then one obtains the taste of Almighty's name.

ਕਹੈ ਨਾਨਕੁ , ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ;
ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩੨॥ (੯੨੧-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that all other bad taste of duality disappears when the taste of Almighty's name resides within the mind.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ , ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ;
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ (੯੨੧-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear body, you came to existence in this world when Almighty has inserted his light (Jot- Atma) within your physical body.

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ;
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ (੯੨੧-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

When Almighty kept His power (Atma) within you (jeev) only then you came to this world.

ਹਰਿ ਆਪੇ ਮਾਤਾ , ਆਪੇ ਪਿਤਾ ;
ਜਿਨਿ ਜੀਉ ਉਪਾਇ , ਜਗਤੁ ਦਿਖਾਇਆ ॥ (੯੨੧-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty himself is the form of mother and father who has created you and showed you this world.

ਗੁਰਪਰਸਾਦੀ ਬੁਝਿਆ , ਤਾ ਚਲਤੁ ਹੋਆ ;
ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥ (੯੨੧-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The play of this world is similar to a staged drama which were appeared to be true and till Almighty realization came through Guru's grace then the entire worlds play appeared to be nothinh but just a mere stage drama which is false.

ਕਹੈ ਨਾਨਕੁ , ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ;
ਜੋਤਿ ਰਾਖੀ , ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥੩੩॥ (੯੨੧-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the main cause of the world is ignorance therefore the world was created earlier and then Almighty inserted his light (power-Atma) into your (jeev) body thereafter you came to this world.

ਮਨਿ ਚਾਉ ਭਇਆ ; ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ॥ (੯੨੧-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

When the arrival means the manifestation of Almighty is heard the mind is filled with enthusiasm.

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ; ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ॥ (੯੨੧-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear saint form of friend sing the praises of Almighty, those who have sing the praises their body and mind is praiseful.

ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ;
ਸੋਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ ॥ (੯੨੧-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Sing the Almighty's praises all the time, Dear Mate the pains and sorrows will never be experienced again.

ਗੁਰ ਚਰਨ ਲਾਗੇ , ਦਿਨ ਸਭਾਗੇ ;
ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ॥ (੯੨੧-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Fortunate are those days when the concentration is attached with Guru's feet and the groom's (Almighty) name is recited.

ਅਨਹਤ ਬਾਣੀ , ਗੁਰ ਸਬਦਿ ਜਾਣੀ ;
ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੋ ॥ (੯੨੧-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The Guru's sermons are recognized as the consistent taste means that the hymns are continuously contemplated therefore the taste of Almighty's name is consistently consumed.

ਕਹੈ ਨਾਨਕੁ , ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ;
ਕਰਣ ਕਾਰਣ ਜੋਗੋ ॥੩੪॥ (੯੨੨-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, 'Dear Almighty, you are obtained who is the cause of all the causes'.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ , ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ;
ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥ (੯੨੨-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear body, what goods deeds have earned (perform) by coming to this world?

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ;
ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ (੯੨੨-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

What deeds have you (body) earned dear body by coming to this world.

ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ;
ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥ (੯੨੨-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

All other deeds are worthless if the Almighty who has created you is not resided in your mind.

ਗੁਰਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ;
ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥ (੯੨੨-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

With the Guru's grace whose mind is resided by Almighty are those with the writ written based on their previous performed deeds.

ਕਹੈ ਨਾਨਕੁ , ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ;
ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥੩੫॥ (੯੨੨-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those who has concentrated on the True Guru, their this body became acceptable

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ , ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ;
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥ (੯੨੨-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear eyes, Almighty has inserted the illuminated light in you therefore you should not anyone else other then Almighty.

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ;
ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥ (੯੨੨-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Don't see anyone else other then Almighty who blesses His grace therefore Almighty is the one should be seen.

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ , ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ;
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥ (੯੨੨-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

This painful world which you see is entirely Almighty's form presently and previously were also observed as Almighty's form by the Saints.

ਗੁਰਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ;
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥ (੯੨੨-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Through Guru's grace Almighty is known upon seeing there is only Almighty alone, there no one other then Almighty.

ਕਹੈ ਨਾਨਕੁ , ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ ;
ਸਤਿਗੁਰਿ ਮਿਲਿਐ , ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥੩੬॥ (੯੨੨-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that from these mere physical eyes has become the inner vision (knowledge vision) with True Guru's grace means that Almighty's form is seen within the entire creation.

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ; ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥ (੯੨੨-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear ears, you are sent by the True Almighty to listen to His name.

ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ , ਸਰੀਰਿ ਲਾਏ ;
ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ॥ (੯੨੨-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

You (ears) are attached with the body to listen to Almighty's name therefore listen to the true form's sermons.

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ;
ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥ (੯੨੨-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Upon listening the disciple's mind and body becomes lush (lifely) and tongue immersed in love.

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ ; **(ਅਲੱਖ ਬੋਲੋ)**
ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ॥ (੯੨੨-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The true, imperceptible (Alakh) and amazing (Ascaraj), His ability (Geti) is beyond description.

ਕਹੈ ਨਾਨਕੁ , ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ , ਪਵਿਤ੍ਰ ਹੋਵਹੁ ;
ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥੩੭॥ (੯੨੨-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says listen to the necter form of Almighty's name to become pure because you are sent only to listen to the true name.

ਹਰਿ ਜੀਉ , ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ;
ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥ (੯੨੨-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Beloved Almighty has kept the life in the cave form of body and the fan of air is being moved means that with the life-forces (Pran) the whole body came into action.

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ , ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ;
ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥ (੯੨੨-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The fan of air is being moved whereby nine doors of the body are wide open whereas the tenth door is kept hidden.

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ;
ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥ (੯੨੨-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who has faith through Guru are alone being shown the tenth door means that the Almighty is being exposed who is the support of the other nine doors.

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ;
ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥ (੯੨੨-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Within there are countless types of worlds form of Almighty's name, the creator of nine treasures whereby His end is never discovered means that the endless Almighty is seen and there is everything in the tenth door.

ਕਹੈ ਨਾਨਕੁ , ਹਰਿ ਪਿਆਰੈ ਜੀਉ , ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ;
ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥੩੮॥ (੯੨੨-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that Almighty has kept the life in the body form of cave and fan od air is being played. This next Pauri is uttered by Sri Guru Ram Das Ji in the praise of this hymn.

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ ; ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ ॥ (੯੨੨-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

This Anand hymn is the praise of the true Almighty which is sang in the true congregation by all together.

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ , ਘਰਿ ਸਾਚੈ ;
ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ॥ (੯੨੨-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

This praise means Anand hymn, sing in the true house where always the truth is concentrated upon. The one who sings the Anand hymn request as follows;

ਸਚੋ ਧਿਆਵਹਿ , ਜਾ ਤੁਧੁ ਭਾਵਹਿ ;
ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ ॥ (੯੨੨-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Almighty, your true form is being concentrated upon they are the ones who are prefered to you, who are those who understands through Guru's house

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ;
ਜਿਸੁ ਬਖਸੇ ਸੋ ਜਨੁ ਪਾਵਹੇ ॥ (੯੨੨-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

This true form which is the bliss (Anand) are everyone's protector master however only the those obtains the ones are blessed by the True Guru.

ਕਹੈ ਨਾਨਕੁ , ਸਚੁ ਸੋਹਿਲਾ ;
ਸਚੈ ਘਰਿ ਗਾਵਹੇ ॥੩੯॥ (੯੨੨-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that praise which is the truth or bliss sing in the true congregation. The fifth Guru, Sri Guru Arjun Dev Ji utters the final Pauri in the greatness of this hymn as the closure.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ; **(ਅਨ-ਦੁ ਬੋਲੋ)**
ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ (੯੨੨-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear fortunate ones, listen to this hymn by the name of Anand (Bliss) which will fulfil all your wishes.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ; ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥ (੯੨੨-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who have listened they have attained the Almighty who is capable of all and all their worries has been vanished.

ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ; ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥ (੯੨੨-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who have listened to this true hymn their pains, desease and all types of fever (Aadhi, Biadhi & Uphadhi) is vanished.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ; ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥ (੯੨੨-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The saints who are the beloved mate is filled with love, I have discoved the praise of the Anand hymn from a perfect Guru

ਸੁਣਤੇ ਪੁਨੀਤ , ਕਹਤੇ ਪਵਿਤੁ ;
ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥ (੯੨੨-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who listen becomes purest (Puneet = 3xPevither) and the one who utters becomes pure thereafter through this hymn the supreme form is known to be omnipresent.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ , ਗੁਰ ਚਰਣ ਲਾਗੇ ;
ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥ (੯੨੨-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those who have attached themselves with Guru's feet in humbleness, within their tenth door (Dasam Duar) uninterruptible Almighty's name utterance hymns (sound) has manifested.

ਰਹਿਰਾਸ ਸਾਹਿਬ

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ;
ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ ॥ (੪੫੧-੧੨, ਆਸਾ, ਮਃ ੪)

In each and every age, He creates His devotees and preserves their honor, Dear Almighty King.

ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ;
ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥ (੪੫੧-੧੩, ਆਸਾ, ਮਃ ੪)

Almighty killed the wicked Harnakhash, and saved Prahlaad.

ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ;
ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥ (੪੫੧-੧੩, ਆਸਾ, ਮਃ ੪)

He turned his back on the egotists and slanderers, and showed His Face to Naam Dev.

ਜਨ ਨਾਨਕ , ਐਸਾ ਹਰਿ ਸੇਵਿਆ ;
ਅੰਤਿ ਲਏ ਛਡਾਇਆ ॥੪॥੧੩॥੨੦॥ (੪੫੧-੧੪, ਆਸਾ, ਮਃ ੪)

Servant Guru Nanak has so served Almighty, that He will deliver him in the end. ||4||13||20||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੪੬੯-੯)

Salok, First Mahl:

ਦੁਖੁ ਦਾਰੂ , ਸੁਖੁ ਰੋਗੁ ਭਇਆ ;
ਜਾ ਸੁਖੁ , ਤਾਮਿ ਨ ਹੋਈ ॥ (੪੬੯-੯, ਆਸਾ, ਮਃ ੧)

The happiness of evil desires is the disease and the suffering of meditation is the medicine because where there is pleasure, there is no desire for Almighty, in other words pains are the cure for disease of happiness.

ਤੂੰ ਕਰਤਾ ਕਰਣਾ , ਮੈ ਨਾਹੀ ; (ਮੈਂ ਬੋਲੋ)
ਜਾ ਹਉ ਕਰੀ , ਨ ਹੋਈ ॥੧॥ (੪੬੯-੧੦, ਆਸਾ, ਮਃ ੧)

You are the Creator and Performer; I can do nothing. Even if I try, nothing happens as I dependable on You. ||1||

ਬਲਿਹਾਰੀ ; ਕੁਦਰਤਿ ਵਸਿਆ ॥ (੪੬੯-੧੦, ਆਸਾ, ਮਃ ੧)

I am a sacrifice to You, as You have created Maya and pervade within it.

ਤੇਰਾ ਅੰਤੁ ; ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥ (੪੬੯-੧੧, ਆਸਾ, ਮਃ ੧)

Your limits cannot be known by anyone. ||1||Pause||

ਜਾਤਿ ਮਹਿ ਜੋਤਿ , ਜੋਤਿ ਮਹਿ ਜਾਤਾ ;
ਅਕਲ ਕਲਾ ਭਰਪੁਰਿ ਰਹਿਆ ॥ (੪੬੯-੧੧, ਆਸਾ, ਮਃ ੧)

Your Light is in Your creatures, and Your creatures are in Your Light; You are beyond all arguments (Akal) and with Your power You pervade within all.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ;
ਜਿਨਿ ਕੀਤੀ , ਸੋ ਪਾਰਿ ਪਇਆ ॥ (੪੬੯-੧੨, ਆਸਾ, ਮਃ ੧)

You are the True Master; Your Praise is so beautiful. One who sings it, is carried across.

ਕਹੁ ਨਾਨਕ , ਕਰਤੇ ਕੀਆ ਬਾਤਾ ;
ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥੨॥ (੪੬੯-੧੨, ਆਸਾ, ਮਃ ੧)

Guru Nanak says, Dear Almighty, I am uttering Your stories but whatever You wish to do, Your are already doing. ||2||

ਸੋਦਰੁ , ਰਾਗੁ ਆਸਾ , ਮਹਲਾ ੧ (‘ਮਹੱਲਾ ਪਹਿਲਾ’ ਬੋਲੋ) (੮-੧੪)

So-Dar (Almighty’s Door), Guru Nanak Dev Ji the first Guru utters in Raag Aasaa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੮-੧੪)

There is only one Almighty without duality (Eak), life of the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru’s grace.

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ , ਸੋ ਘਰੁ ਕੇਹਾ ;
ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ (੮-੧੪, ਆਸਾ, ਮਃ ੧)

In reality, there is nothing that can be said to describe your door and abode (house), however Guruji says that I will describe through the physical form solely for the deciples to concentrate upon during the initial stages of their spiritual path. Guruji utters a humble prayer before Almighty, ‘Dear Almighty your door is the true congregation and abode in the entire universe in which you sit and take care of everyone’.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ; ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥ (੮-੧੫, ਆਸਾ, ਮਃ ੧)

The Sound-current of the Naad vibrates there and countless musicians play all sorts of instruments there.

ਕੇਤੇ ਤੇਰੇ , ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ;
ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥ (੮-੧੫, ਆਸਾ, ਮਃ ੧)

Countless singers sing your praises in accordance to the various ragas and ragnies, countless are singers who sing your praises.

ਗਾਵਨਿ ਤੁਧਨੋ , ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ;
ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ (੮-੧੬, ਆਸਾ, ਮਃ ੧)

The wind, water, fire and the Righteous King (Dharamraj) who enquire the count of deeds from each being sing your (Almighty) praises.

ਗਾਵਨਿ ਤੁਧਨੋ , ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ;
ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥ (੮-੧੭, ਆਸਾ, ਮਃ ੧)

The Chiter Gupt sing your praises, one who records all the hidden good and bad deeds performed by jeev (being) and these records are then contemplated by the Righteous King (Dharamraj) after which the verdict is announced by which the jeev (being) is awarded in heaven and punished in hell.

ਗਾਵਨਿ ਤੁਧਨੋ , ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ;
ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥ (੮-੧੭, ਆਸਾ, ਮਃ ੧)

The ones that you (Almighty) have created like Shiva, Brahma and their powers which are obvious sing your praises with all their powers.

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ , ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ;
ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ (੮-੧੮, ਆਸਾ, ਮਃ ੧)

The Inder (king of heaven) sits in the court with all other deities sing your (Almighty) praises at your door.

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ , ਸਮਾਧੀ ਅੰਦਰਿ ;
ਗਾਵਨਿ ਤੁਧਨੋ , ਸਾਧ ਬੀਚਾਰੇ ॥(੮-੧੯, ਆਸਾ, ਮਃ ੧)

The Sidhas sing your (Almighty) praises while sitting in their meditation and the solicitous saints utter your praises by contemplating over you.

ਗਾਵਨਿ ਤੁਧਨੋ , ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ;
ਗਾਵਨਿ ਤੁਧਨੋ , ਵੀਰ ਕਰਾਰੇ ॥ (੯-੧, ਆਸਾ, ਮਃ ੧)

The ones who remain unmarried (jati), the ones who speak only the truth (sati), the contented ones and the fifty-two (52) distinguished warriors stand in alert to sing your (Almighty) praises.

ਗਾਵਨਿ ਤੁਧਨੋ , ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ;
ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ (੯-੧, ਆਸਾ, ਮਃ ੧)

The scholars (Pandit), students and the victorious ones who overpowered their sensory desires have been singing your praises since ages with the aid of divine books.

ਗਾਵਨਿ ਤੁਧਨੋ , ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ;
ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥ (੯-੨, ਆਸਾ, ਮਃ ੧)

The beauties of heaven, earth and underworld (Paataal) who win over the mind by a single look sing your praises.

ਗਾਵਨਿ ਤੁਧਨੋ , ਰਤਨ ਉਪਾਏ ਤੇਰੇ ;
ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ (੯-੨, ਆਸਾ, ਮਃ ੧)

All precious things created in the entire Universe, the sixty-eight (68) pilgrimage shrines (shrines according to the Hindunism's believe) and the holy rivers (e.g Gangga, Januma, etc. according to the Hindu religion) sing your (Almighty) praises.

ਗਾਵਨਿ ਤੁਧਨੋ , ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ;
ਗਾਵਨਿ ਤੁਧਨੋ , ਖਾਣੀ ਚਾਰੇ ॥ (੯-੩, ਆਸਾ, ਮਃ ੧)

The warrior (Jodha) who faces his enemy that is equal to him, the great warrior (Mahabal) who fights against an enemy force of 10,000 single-handedly and the greatest worrior (Sura) who fight against countless enemy forces single-handedly, in the same manner the one who wins over the body is a warrior (Jodha), the one who wins over the body and sensors is a great warrior (Mahabal) and the greatest warrior (Sura) who wins over countless thoughts of the mind sing your (Almighty) praises.

The entire creation, all in four categories (Andraj, Jeraj, Setaj & Utbhuj) sing your praises

ਗਾਵਨਿ ਤੁਧਨੋ , ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ;
ਕਰਿ ਕਰਿ ਰਖੇ , ਤੇਰੇ ਧਾਰੇ ॥ (੯-੪, ਆਸਾ, ਮਃ ੧)

The creation of universe which is created and placed with His powers such as the nine continents, divisions of area (1 Mandal = 100 Jojhan = 1000 kilometers), their respective Kings and egoistic deities sing your (Almighty) praises.

ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ , ਜੋ ਤੁਧੁ ਭਾਵਨਿ ;
ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ (੯-੪, ਆਸਾ, ਮਃ ੧)

However only those sing your (Almighty) praises those who are liked or accepted by you (Almighty). The preferred ones are those who are immersed in your (Almighty) meditation and who are the house of love.

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ; ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ;
ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥ (੯-੫, ਆਸਾ, ਮ: ੧)

Other then the ones described, there are many more who sing your (Almighty) praises which I (Guruji) cannot remember.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ; ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ (੯-੫, ਆਸਾ, ਮ: ੧)

The Almighty who is the master always remained the truth all along in the past and He remains truly honourable in the present time.

ਹੈ ਭੀ ਹੋਸੀ , ਜਾਇ ਨ ਜਾਸੀ ; ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ (੯-੬, ਆਸਾ, ਮ: ੧)

Almighty will remain the truth in the future, the creation will vanish away but HE who has created the universe will never vanish.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ , ਕਰਿ ਕਰਿ ਜਿਨਸੀ ;
ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ (੯-੬, ਆਸਾ, ਮ: ੧)

Almighty has created this universe colourful which consist of various types of humans, deities, demons, animals, etc. whom He keeps in His sight. The entire creation is created through mammon (maya) which He has created Himself.

ਕਰਿ ਕਰਿ ਦੇਖੈ , ਕੀਤਾ ਆਪਣਾ ;
ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ (੯-੭, ਆਸਾ, ਮ: ੧)

Almighty sees His created universe as He wishes in His greatness.

ਜੋ ਤਿਸੁ ਭਾਵੈ , ਸੋਈ ਕਰਸੀ ;
ਫਿਰਿ , ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ (੯-੭, ਆਸਾ, ਮ: ੧)

Almighty implements in accordance to His wish and will do the same in the future as there is no one command above Him.

ਸੋ ਪਾਤਿਸਾਹੁ , ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ;
ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥ (੯-੮, ਆਸਾ, ਮ: ੧)

Almighty is the King of all Kings therefore Guruji says stay in His will.

ਆਸਾ ਮਹਲਾ ੧ ॥ ('ਆਸਾ ਮਹੱਲਾ ਪਹਿਲਾ' ਬੋਲੋ) (੯-੯)

First Guru (Guru Nanak Dev Ji) utters in Aasaa Raag

(Prologue : Once Baba Kaluji asked his son Guru Nanak Devji that how great is the Almighty whom you meditate upon, Guruji humbly prays before Almighty while answering to His father's question)

ਸੁਣਿ ਵਡਾ , ਆਖੈ ਸਭੁ ਕੋਇ ॥ (੯-੯, ਆਸਾ, ਮ: ੧)

Upon listening about Almighty's greatness everyone follows to utter His greatness.

ਕੇਵਡੁ ਵਡਾ , ਡੀਠਾ ਹੋਇ ॥ (੯-੯, ਆਸਾ, ਮ: ੧)

However Almighty's greatness can only be known if it is seen.

ਕੀਮਤਿ ਪਾਇ , ਨ ਕਹਿਆ ਜਾਇ ॥ (੯-੯, ਆਸਾ, ਮ: ੧)

Neither Almighty's worth is ever known nor is anyone capable to utter.

ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ; ਰਹੇ ਸਮਾਇ ॥੧॥ (੯-੧੦, ਆਸਾ, ਮ: ੧)

The ones who utters Almighty's praises immerses into His form just like a drop of water immerses into the ocean.

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ; ਗਹਿਰ ਗੰਭੀਰਾ , ਗੁਣੀ ਗਹੀਰਾ ॥ (੯-੧੦, ਆਸਾ, ਮ: ੧)

Almighty, you are my great Master of immeasurable depth and ocean of virtues.

ਕੋਇ ਨ ਜਾਣੈ ; ਤੇਰਾ ਕੇਤਾ , ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥ (੯-੧੦, ਆਸਾ, ਮ: ੧)

Nobody knows, how much and how great is your office which manages the entire creation. 1. Pause.

(Rahau means – the jist meaning of a hymn, it is also known as a reminder to the mind to focus and lastly it is known as the Pause)

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ; ਸੁਰਤਿ ਕਮਾਈ ॥ (੯-੧੧, ਆਸਾ, ਮ: ੧)

Although all the scholors concentrated on Almighty together,

ਸਭ ਕੀਮਤਿ ਮਿਲਿ ; ਕੀਮਤਿ ਪਾਈ ॥ (੯-੧੧, ਆਸਾ, ਮ: ੧)

Although all the appraisers attempting to appraise Almighty but all of them had to declare Almighty as beyond limit and is endless.

ਗਿਆਨੀ ਧਿਆਨੀ ; ਗੁਰ ਗੁਰਹਾਈ ॥ (੯-੧੨, ਆਸਾ, ਮ: ੧)

The scholars, mystics and the Guru of Guru's means the greatest among the greatest,

ਕਹਣੁ ਨ ਜਾਈ ; ਤੇਰੀ , ਤਿਲੁ ਵਡਿਆਈ ॥੨॥ (੯-੧੨, ਆਸਾ, ਮਃ ੧)
All had failed to recite even an iota of your praise.

ਸਭਿ ਸਤ , ਸਭਿ ਤਪ ; ਸਭਿ ਚੰਗਿਆਈਆ ॥ (੯-੧੨, ਆਸਾ, ਮਃ ੧)
All the truths, all the penance and all goodnesses

ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ; ਵਡਿਆਈਆ ॥ (੯-੧੩, ਆਸਾ, ਮਃ ੧)
The greatness of the powerful people,

ਤੁਧੁ ਵਿਣੁ ; ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥ (੯-੧੩, ਆਸਾ, ਮਃ ੧)
Without Almighty; no one has obtained any power.

ਕਰਮਿ ਮਿਲੈ ; ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥ (੯-੧੩, ਆਸਾ, ਮਃ ੧)
Upon Almighty's grace, there is nothing that can obstruct one to attain whatever is blessed by Almighty.

ਆਖਣ ਵਾਲਾ ; ਕਿਆ ਵੇਚਾਰਾ ॥ (੯-੧੪, ਆਸਾ, ਮਃ ੧)
If one claims to be able to recite Almighty completely but how much can this helpless being narrate about Almighty.

ਸਿਫਤੀ ਭਰੇ ; ਤੇਰੇ ਭੰਡਾਰਾ ॥ (੯-੧੪, ਆਸਾ, ਮਃ ੧)
The treasure of your (Almighty) praises are filled within the divine books and hearts of your saints.

ਜਿਸੁ ਤੂ ਦੇਹਿ ; ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥ (੯-੧੪, ਆਸਾ, ਮਃ ੧)
Whomsoever you bless with the intellect to sing your praises shall not be subjected to any other strength.

ਨਾਨਕ ; ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥ (੯-੧੫, ਆਸਾ, ਮਃ ੧)
Guruji says that the True Almighty is the creator of all.

ਆਸਾ ਮਹਲਾ ੧ ॥ ('ਆਸਾ ਮਹੱਲਾ ਪਹਿਲਾ' ਬੋਲੋ) (੯-੧੫)

First Guru (Guru Nanak Dev Ji) utters in Aasaa Raag

(Prologue : Once Mata Triptaji asked Guru Nanak Devji 'Dear Son why are you uttering Almighty's name all the time whereas you should only utter during certain time of the day during prayer like how other people practice, Guruji answers)

ਆਖਾ ਜੀਵਾ ; ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥ (੯-੧੫, ਆਸਾ, ਮਃ ੧)

I stay alive by uttering Almighty's name whereas my death is when I forget to recite Almighty's name.

ਆਖਣਿ ਅਉਖਾ ; ਸਾਚਾ ਨਾਉ ॥ (੯-੧੫, ਆਸਾ, ਮਃ ੧)

The most difficult task is to utter the True (Almighty's) Name.

ਸਾਚੇ ਨਾਮ ਕੀ ; ਲਾਗੈ ਭੂਖ ॥ (੯-੧੬, ਆਸਾ, ਮਃ ੧)

The ones who have hunger for the True (Almighty's) name!

ਉਤੁ ਭੂਖੈ ; ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥ (੯-੧੬, ਆਸਾ, ਮਃ ੧)

Such hunger's feed (Almighty's name) can vanish all pains (body and mind, life and death). ||1||

ਸੋ ਕਿਉ ਵਿਸਰੈ ; ਮੇਰੀ ਮਾਇ ॥ (੯-੧੬, ਆਸਾ, ਮਃ ੧)

Dear Mata Triptaji, Why should I ever forget Almighty's name?

ਸਾਚਾ ਸਾਹਿਬੁ ; ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥ (੯-੧੭, ਆਸਾ, ਮਃ ੧)

Almighty is the True Master and His name (or praises) is also True. ||1||Pause||

ਸਾਚੇ ਨਾਮ ਕੀ ; ਤਿਲੁ ਵਡਿਆਈ ॥ (੯-੧੭, ਆਸਾ, ਮਃ ੧)

An attempt to utter an iota (as tiny as a sesame seed) praise of the greatness of True (Almighty's) Name,

ਆਖਿ ਥਕੇ ; ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ (੯-੧੭, ਆਸਾ, ਮਃ ੧)

Many have tried till they were tired and still Almighty's worth remains unvalued.

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ; ਆਖਣ ਪਾਹਿ ॥ (੯-੧੮, ਆਸਾ, ਮਃ ੧)

If the entire universe creation gathers and utters Almighty's praises together,

ਵਡਾ ਨ ਹੋਵੈ ; ਘਾਟਿ ਨ ਜਾਇ ॥੨॥ (੯-੧੮, ਆਸਾ, ਮਃ ੧)

Almighty never becomes greater then He already is, by these praises and His greatnes does not reduce, by slanders.||2||

ਨਾ ਓਹੁ ਮਰੈ ; ਨ ਹੋਵੈ ਸੋਗੁ ॥ (੯-੧੮, ਆਸਾ, ਮਃ ੧)

Almighty never dies and because of this, His devotees never have to experience grieve over His separation.

ਦੇਦਾ ਰਹੈ ; ਨ ਚੂਕੈ ਭੋਗੁ ॥ (੯-੧੮, ਆਸਾ, ਮਃ ੧)

Almighty remembers to give to all, He gives consistently and His provisions never run short.

ਗੁਣੁ ਏਹੋ ; ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥ (੯-੧੯, ਆਸਾ, ਮਃ ੧)

Such virtue is in no one else other then Almighty therefore there is no other like Him.

ਨਾ ਕੋ ਹੋਆ ; ਨਾ ਕੋ ਹੋਇ ॥੩॥ (੯-੧੯, ਆਸਾ, ਮਃ ੧)

There was none in the past with such virtue nor will there be anyone in the future. ||3||

ਜੇਵਡੁ ਆਪਿ ; ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥ (੯-੧੯, ਆਸਾ, ਮਃ ੧)

Dear Almighty your gifts are as great as you. In other words, such gifts can never be blessed by anyone else.

ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ; ਕੀਤੀ ਰਾਤਿ ॥ (੧੦-੧, ਆਸਾ, ਮਃ ੧)

Almighty is the One who created the day as well the night.

ਖਸਮੁ ਵਿਸਾਰਹਿ ; ਤੇ ਕਮਜਾਤਿ ॥ (੧੦-੧, ਆਸਾ, ਮਃ ੧)

The ones who forgets such a Master is wicked.

ਨਾਨਕ ; ਨਾਵੈ ਬਾਝੁ , ਸਨਾਤਿ ॥੪॥੩॥ (੧੦-੧, ਆਸਾ, ਮਃ ੧)

Guruji says that those without Almighty’s Name are ghosts themselves. ||4||3||

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥ (ਮਹੱਲਾ ਚੌਥਾ ਬੋਲੋ) (੧੦-੧)

Guru Ram Das Ji the fourth Guru utters in Gujri Raag

Prologue: Guru Amar Das ji asked Guru Ram Daas Ji after his wedding with Bibi Bhaniji (Guru Amar Daas ji's daughter) ' Dear Ram Daas, it is the practice of our clan that the son-in-law always ask for a wish and we will always oblige accordingly. Therefore you should also ask and it will be granted. Upon listening, Guru Ram Dasji answers;

ਹਰਿ ਕੇ ਜਨ , ਸਤਿਗੁਰ ਸਤ ਪੁਰਖਾ ;
ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥ (੧੦-੨, ਗੂਜਰੀ, ਮਃ ੪)

Dear True Guru, you are truly the one manifested within all, your servant's humble prayer is offered before you.

ਹਮ ਕੀਰੇ ਕਿਰਮ , ਸਤਿਗੁਰ ਸਰਣਾਈ ;
ਕਰਿ ਦਇਆ , ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥ (੧੦-੨, ਗੂਜਰੀ, ਮਃ ੪)

I am even more tiny then the smallest worm and have come to your (True Guru) sanctuary, please be merciful and enlighten Almighty's name within me. ||1||

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ; ਮੋਕਉ , ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥ (੧੦-੩, ਗੂਜਰੀ, ਮਃ ੪)

Dear GurDev (Pray worthy Guru) you are my true companion, please enlighten me with Almighty's name.

ਗੁਰਮਤਿ ਨਾਮੁ , ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ;
ਹਰਿ ਕੀਰਤਿ , ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥ (੧੦-੩, ਗੂਜਰੀ, ਮਃ ੪)

The Almighty's name adopted in accordance to the Guru's counsel is the support of my life-forces (pran); and to request for Almighty's praises from a Guru is my custom. ||1||Pause||

ਹਰਿਜਨ ਕੇ , ਵਡਭਾਗ ਵਡੇਰੇ ;
ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ , ਹਰਿ ਪਿਆਸ ॥ (੧੦-੪, ਗੂਜਰੀ, ਮਃ ੪)

The Almighty servant's fate is greater then the greatest; (the servant) who has the faith and thirst for Almighty's name.

ਹਰਿ ਹਰਿ ਨਾਮੁ , ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ;
ਮਿਲਿ ਸੰਗਤਿ , ਗੁਣ ਪਰਗਾਸਿ ॥੨॥ (੧੦-੫, ਗੂਜਰੀ, ਮਃ ੪)

Such servant believes that only through Almighty' name (Har) who is the life form of all (Har) one can be satisfied; and the enlightment of virtues are obtained in the true congregation. ||2||

ਜਿਨ ਹਰਿ ਹਰਿ , ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ;
ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥ (੧੦-੬, ਗੂਜਰੀ, ਮਃ ੪)

Those who have not tasted the taste of Almighty's name are the most unfortunate ones who will be captured in the clutches of the Angel of death.

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ , ਸੰਗਤਿ ਨਹੀ ਆਏ ;
ਧ੍ਰਿਗੁ ਜੀਵੇ , ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥ (੧੦-੬, ਗੂਜਰੀ, ਮਃ ੪)

Those who have not sought the true congregation through the sanctuary of the True Guru; their lives are cursed as well as their hopes of staying alive. ||3||

ਜਿਨ ਹਰਿਜਨ , ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ;
ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥ (੧੦-੭, ਗੂਜਰੀ, ਮਃ ੪)

Those servants who have obtained the True Guru's congregation; their fate was pre-writtened on their foreheads for such precious opportunity within their lifetime.

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ , ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ;
ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥ (੧੦-੮, ਗੂਜਰੀ, ਮਃ ੪)

Greater among the greatest is the true congregation through which the taste of Almighty's name is obtained and through this companionship the enlightment of Almighty's name is obtained therefore please blessed me with Almighty's name. ||4||4||

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ ('ਮਹੱਲਾ ਪੰਜਵਾ' ਬੋਲੋ) (੧੦-੮)

Guru Arjun Dev Ji the fifth Guru utters in Gujri Raag

(Prologue: Once during the time of Guru Arjun Dev ji's Guruship there was a shortage of money in the Guru's kitchen because all the gifts from the Sangat were collected by Baba Prithi Chand (Guruji's elder brother) by claiming himself as the fifth Guru. Bhai Gurdaasji subsequently, initiated a movement to enlighten everyone of the True Guru. Guru Arjun Dev Ji uttered this hymn as a sermon to Bhai Gurdaas ji as well as a sermon for the mind on the reliality.

ਕਾਹੇ ਰੇ ਮਨ , ਚਿਤਵਹਿ ਉਦਮੁ ;
ਜਾ ਆਹਰਿ , ਹਰਿ ਜੀਉ ਪਰਿਆ ॥ (੧੦-੯, ਗੂਜਰੀ, ਮਃ ੫)

Dear mind why do you create thoughts to endeavour; when Almighty himself cares about providing consumptions to all beings?

ਸੈਲ ਪਥਰ ਮਹਿ , ਜੰਤ ਉਪਾਏ ;
ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥ (੧੦-੯, ਗੂਜਰੀ, ਮਃ ੫)

Guruji explains with an example: The living beings which are created to live within the dry rocks; their food has been created even before the beings are created. ||1||

ਮੇਰੇ ਮਾਧਉ ਜੀ ; ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥ (੧੦-੧੦, ਗੂਜਰੀ, ਮਃ ੫)

Guruji addresses the mind, whoever have joined the true congregation has swimmed across the materialistic worldly ocean.

ਗੁਰਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ;
ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥ (੧੦-੧੦, ਗੂਜਰੀ, ਮਃ ੫)

Such ones have attained the supreme state by Guru's Grace; where the dried (empty) wood (mind) are greened (filled with Almighty's name).||1||Pause||

ਜਨਨਿ ਪਿਤਾ , ਲੋਕ ਸੁਤ ਬਨਿਤਾ ;
ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥ (੧੦-੧੧, ਗੂਜਰੀ, ਮਃ ੫)

Mothers, fathers, relatives, children and spouses are not the complete support while living or after death.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ;
ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥ (੧੦-੧੨, ਗੂਜਰੀ, ਮਃ ੫)

However the master (Almighty) has allocated consumption (food, wealth, etc.) which He delivers to everyone; Oh mind, why are you still afraid of not being able to obtain your sustainable consumptions? ||2||

ਊਡੇ , ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ; ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥ (੧੦-੧੨, ਗੂਜਰੀ, ਮਃ ੫)

Guruji explains with a fact: The flamingoes fly hundreds of koh's (1 Koh = 2.4km); leaving behind their newly born.

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ , ਕਵਣੁ ਚੁਗਾਵੈ ;
ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥ (੧੦-੧੩, ਗੂਜਰੀ, ਮਃ ੫)

Who feeds the newly born ones and who then puts the food into their mouth; Guruji says that the flamingoes feed their newly born ones remotely by remembering them. ||3||

ਸਭਿ ਨਿਧਾਨ , ਦਸ ਅਸਟ ਸਿਧਾਨ ;
ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥ (੧੦-੧੩, ਗੂਜਰੀ, ਮਃ ੫)

All the nine (9) treasures, eighteen (18) miraculous powers; are all on the Almighty's palm, He blesses all to His beloved ones instantly.

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ , ਸਦ ਬਲਿ ਜਾਈਐ ;
ਤੇਰਾ , ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥ (੧੦-੧੪, ਗੂਜਰੀ, ਮਃ ੫)

Guruji as a servant sacrifices mindly and bodily and undertakes to sacrifice forever; to the Almighty whose end shore is beyond the comprehension of all, means that whose end is never known. ||4||5||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ (੧੦-੧੬)

Guru Ram Das Ji the fourth Guru utters in Aasaa Raag, addressing Almighty (So) as the Universal Protector(Purakh):

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੧੦-੧੭)

There is only one Almighty without duality (Eak), life within the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad) means the Almighty who is the life form of all is obtainable only with the Guru's grace.

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ , ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ;
ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥ (੧੦-੧੭, ਆਸਾ, ਮਃ ੪)

Almighty is the Primal Being who is free from mammon (maya), Almighty the life within all (Har) the universal protector is free from the influence of creation; Almighty is beyond the reach of mind and body and also beyond the limits of the creation.

ਸਭਿ ਧਿਆਵਹਿ , ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ;
ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥(੧੦-੧੮, ਆਸਾ, ਮਃ ੪)

The entire universe's creation is concentrated upon you (Almighty) in the past, in the present times everyone still concentrates upon you and will remain concentrating upon you because you are the true creator for all.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ; ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥ (੧੦-੧੮, ਆਸਾ, ਮਃ ੪)

The beings in this entire universe belong to you (Almighty); and you are the bestower of all. In other words, you are the only one who blesses everything to the entire universe.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ; ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥ (੧੦-੧੯, ਆਸਾ, ਮਃ ੪)

Dear Saints, concentrate on Almighty; who is the destroyer of all pains. In other words, Almighty is the giver of happiness and vanisher of pains.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ , ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ;
ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥੧॥ (੧੦-੧੯, ਆਸਾ, ਮਃ ੪)

Almighty is the master and he is the servant as well; Guruji says how much can one comprehend. ||1||

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ , ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ;
ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥ (੧੧-੧, ਆਸਾ, ਮਃ ੪)

Dear Almighty, you exist within the entire creation and you are in no difference with the form within which you exist, as you are the only one who is immersed in the entire universe.

ਇਕਿ ਦਾਤੇ , ਇਕਿ ਭੇਖਾਰੀ ਜੀ ; ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥ (੧੧-੧, ਆਸਾ, ਮਃ ੪)

Some are made to become bestowers (givers), and some are created to receive by becoming beggars; after all this is the astonishing (surprising) play of Almighty.

ਤੂੰ ਆਪੇ ਦਾਤਾ , ਆਪੇ ਭੁਗਤਾ ਜੀ ;
ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥ (੧੧-੨, ਆਸਾ, ਮਃ ੪)

Almighty, you are the bestower and you are the consumer; I acknowledge no one else then you.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ , ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ;
ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥ (੧੧-੩, ਆਸਾ, ਮਃ ੪)

Almighty, you are beyond creation (Parbrahm), you beyond limit and end; how many virtues of yours can I utter or describe?

ਜੋ ਸੇਵਹਿ , ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ;
ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥ (੧੧-੩, ਆਸਾ, ਮਃ ੪)

The ones who remember you (Almighty) with mind and speech; Guruji says that I a servant of Almighty am a sacrifice upon them. ||2||

ਹਰਿ ਧਿਆਵਹਿ , ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ;
ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥ (੧੧-੪, ਆਸਾ, ਮਃ ੪)

The ones who concentrate upon the Almighty by their mind and speech; such servants live in happpiness at all times.

ਸੇ ਮੁਕਤੁ , ਸੇ ਮੁਕਤੁ ਭਏ , ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ;
ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥ (੧੧-੪, ਆਸਾ, ਮਃ ੪)

The ones are liberated, who concentrate on Almighty; the noose of the Death Angel is broken. In other words, they never face death.

ਜਿਨ ਨਿਰਭਉ , ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ;
ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥ (੧੧-੫, ਆਸਾ, ਮਃ ੪)

The ones who concentrate on the fearless Almighty; all their fears are vanished.

ਜਿਨ ਸੇਵਿਆ , ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ;
ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥ (੧੧-੬, ਆਸਾ, ਮਃ ੪)

The ones who remember Almighty as their enricher of life will immerse in the Almighty's form.

ਸੇ ਧੰਨੁ , ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ;
ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥ (੧੧-੭, ਆਸਾ, ਮਃ ੪)

Those are great who concentrate on Almighty; Guruji as Almighty's servant is a sacrifice upon them.||3||

ਤੇਰੀ ਭਗਤਿ , ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ;
ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥ (੧੧-੭, ਆਸਾ, ਮਃ ੪)

Almighty, the treasures of your meditation is filled within your Bhagats' (the ones who surrender everything to Almighty) mind in the past, present and will always be in future.

ਤੇਰੇ ਭਗਤ , ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ;
ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥ (੧੧-੮, ਆਸਾ, ਮਃ ੪)

Almighty, your Bhagats praises you in many various countless ways.

ਤੇਰੀ ਅਨਿਕ , ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ;
ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥ (੧੧-੯, ਆਸਾ, ਮਃ ੪)

Almighty, many perform your devotion and penance while reciting your name countlessly.

ਤੇਰੇ ਅਨੇਕ , ਤੇਰੇ ਅਨੇਕ , ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ;
ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥ (੧੧-੧੦, ਆਸਾ, ਮਃ ੪)

Almighty, many read the twenty-seven Samriti's and six Shashtras which describe your form and many perform the six religious rituals rites.

ਸੇ ਭਗਤ , ਸੇ ਭਗਤ ਭਲੇ , ਜਨ ਨਾਨਕ ਜੀ ;
ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥੪॥ (੧੧-੧੦, ਆਸਾ, ਮਃ ੪)

Almighty, those Bhagats are good says Guruji humbly as a servant; who are preferred by my Almighty. ||4||

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ;
ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥ (੧੧-੧੧, ਆਸਾ, ਮਃ ੪)

Almighty you are the primal, universal protector, beyond borders and creator; there is no one else in comparison to you.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ , ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ;
ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥ (੧੧-੧੨, ਆਸਾ, ਮਃ ੪)

Almighty you have been one during all the ages and will remain one forever; you are the permanent creator.

ਤੁਧੁ ਆਪੇ ਭਾਵੈ , ਸੋਈ ਵਰਤੈ ਜੀ ;
ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥ (੧੧-੧੨, ਆਸਾ, ਮਃ ੪)

Almighty whatever pleases you takes place; and whatever will be done by you will become the reality in future.

ਤੁਧੁ ਆਪੇ , ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ;
ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥ (੧੧-੧੩, ਆਸਾ, ਮਃ ੪)

Almighty you create the entire universe; then you sustain and merge the entire universe into your form.

ਜਨੁ ਨਾਨਕੁ , ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ;
ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ ॥੫॥੧॥ (੧੧-੧੩, ਆਸਾ, ਮਃ ੪)

Guruji says that I sing the praises of Almighty's virtues as a servant; Almighty is the knower of all. ||5||1||

ਆਸਾ ਮਹਲਾ ੪ ॥ (੧੧-੧੪)

Guru Ram Das Ji the fourth Guru utters in Raag Aasaa

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ; ਮੈਡਾ ਸਾਂਈ ॥ (੧੧-੧੪, ਆਸਾ, ਮਃ ੪)

Dear Almighty you are the True Creator and my Master.

ਜੋ ਤਉ ਭਾਵੈ , ਸੋਈ ਥੀਸੀ ; (ਥੀ-ਸੀ ਬੋਲੋ)
ਜੋ ਤੂੰ ਦੇਹਿ , ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥ (੧੧-੧੫, ਆਸਾ, ਮਃ ੪)

Whatever that pleases You (Almighty) takes place (happens); whatever ever You bless, I do receive. ||1||Pause||

ਸਭ ਤੇਰੀ ; ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥ (੧੧-੧੫, ਆਸਾ, ਮਃ ੪)

The entire creation belongs to You; therefore all concentrate on you.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ; ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥ (੧੧-੧੬, ਆਸਾ, ਮਃ ੪)

The ones who are blessed with your grace; they obtain the jewel of your (Almighty) name through a True Guru.

ਗੁਰਮੁਖਿ ਲਾਧਾ ; ਮਨਮੁਖਿ ਗਵਾਇਆ ॥ (੧੧-੧੬, ਆਸਾ, ਮਃ ੪)

The Gurmukhs obtain your (Almighty) name; whereas the Manmukhs are who without your graces lose their entire life time in vain.

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ; ਆਪਿ ਮਿਲਾਇਆ ॥੧॥ (੧੧-੧੬, ਆਸਾ, ਮਃ ੪)

You Yourself separate them from Yourself, and You Yourself reunite with them again. ||1||

ਤੂੰ ਦਰੀਆਉ ; ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥ (੧੧-੧੭, ਆਸਾ, ਮਃ ੪)

Dear Almighty you are the form of a canal; the entire universe are the form of waves that immerse in you.

ਤੁਝ ਬਿਨੁ ; ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥ (੧੧-੧੭, ਆਸਾ, ਮਃ ੪)

Therefore there is no one else except You because the waves are also generated from water, in an elevated form caused by wind which is the mammon (maya).

ਜੀਅ ਜੰਤ ; ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥ (੧੧-੧੮, ਆਸਾ, ਮਃ ੪)

The entire tiny and large living beings are the form of the living creation within the water which is all your play.

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ; ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥ (੧੧-੧੮, ਆਸਾ, ਮਃ ੪)

The ones who excluded themselves from the true congregation are separated from your union; whereas the ones who join the true congregation attain your union. ||2|| (Note: Gurmukh are those who accepts Guru as their Leader and Manmukh (ignorant) are those who claims the Mind as the Leader)

ਜਿਸ ਨੋ ਤੂ ਜਾਣਾਇਹਿ ; ਸੋਈ ਜਨੁ ਜਾਣੈ ॥ (੧੧-੧੮, ਆਸਾ, ਮਃ ੪)

Dear Almighty whoever you guide as a their Guru; is able to understand the truth.

ਹਰਿ ਗੁਣ ; ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥ (੧੧-੧੯, ਆਸਾ, ਮਃ ੪)

Such are the ones who utter and describe your (Almighty) praises consistently during day and night.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ; ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥ (੧੧-੧੯, ਆਸਾ, ਮਃ ੪)

Those who remember Almighty obtains happiness.

ਸਹਜੇ ਹੀ ; ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥ (੧੧-੧੯, ਆਸਾ, ਮਃ ੪)

They are naturally immersed into Almighty's Name. ||3||

ਤੂ ਆਪੇ ਕਰਤਾ ; ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥ (੧੨-੧, ਆਸਾ, ਮਃ ੪)

Dear Almighty you are the independent Creator; therefore all that happens is done solely by you.

ਤੁਧੁ ਬਿਨੁ ; ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ (੧੨-੧, ਆਸਾ, ਮਃ ੪)

Ultimately there is no other creator then you alone.

ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ; ਜਾਣਹਿ ਸੋਇ ॥ (੧੨-੧, ਆਸਾ, ਮਃ ੪)

Dear Almighty you created the entire creation thereafter you monitor and you are knower of all secrets.

ਜਨ ਨਾਨਕ ; ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥ (੧੨-੨, ਆਸਾ, ਮਃ ੪)

Guruji says that you reveal yourself to your servants through a Guru. ||4||2||

ਆਸਾ ਮਹਲਾ ੧ ॥ (੧੨-੨)

Guru Nanak Dev Ji the first Guru utters in Raag Aasaa

ਤਿਤੁ ਸਰਵਰੜੈ , ਭਈਲੇ ਨਿਵਾਸਾ ; (ਭਈ-ਲੇ ਬੋਲੋ)
ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥ (ਪਾਵ-ਕੁ ਬੋਲੋ) (੧੨-੨, ਆਸਾ, ਮਃ ੧)

Guruji addresses the mind, Dear Mind your abode in this world form of pool which is filled with water form of desires related to knowledge sensors such as hearing, touching, seeing, taste and smell and greed form of fire is within the pool (form of materialistic world).

ਪੰਕ ਜੁ ਮੋਹ , ਪਗੁ ਨਹੀ ਚਾਲੈ ;
ਹਮ ਦੇਖਾ , ਤਹ ਡੂਬੀਅਲੇ ॥੧॥ (੧੨-੩, ਆਸਾ, ਮਃ ੧)

Attachment form of mud in which the feet form of intellect is caught, therefore becomes unable to walk towards Almighty; I have seen the ones who adopt their mind as leader (manmukh) drowning. ||1||

ਮਨ , ਏਕੁ ਨ ਚੇਤਸਿ ; ਮੂੜ ਮਨਾ ॥ (੧੨-੪, ਆਸਾ, ਮਃ ੧)

Dear mind, you never focus and remember the one Almighty; therefore you (mind) are a fool.

ਹਰਿ ਬਿਸਰਤ ; ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥ (੧੨-੪, ਆਸਾ, ਮਃ ੧)

If you (mind) forget Almighty; all your virtues will rot (perish) away. ||1||Pause||

ਨਾ ਹਉ ਜਤੀ ਸਤੀ , ਨਹੀ ਪੜਿਆ ; (ਪੜ੍ਹਿਆ ਬੋਲੋ)
ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥ (੧੨-੪, ਆਸਾ, ਮਃ ੧)

Therefore mind! Humbly pray before Almighty that I am not a celibate, nor truthful neither I have attained any education; I have wasted my lifetime without any achievements due to my foolishness.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ , ਤਿਨ ਕੀ ਸਰਣਾ ;
ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥ (੧੨-੫, ਆਸਾ, ਮਃ ੧)

Guruji says that I seek the sanctuary of those saints who never forget You (Almighty) ||2||3||

ਆਸਾ ਮਹਲਾ ੫ ॥ (੧੨-੬)

Guru Arjun Dev Ji the fifth Guru utters in Raag Aasaa

ਭਈ ਪਰਾਪਤਿ ; ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ (੧੨-੬, ਆਸਾ, ਮਃ ੫)

This human body form is obtained in order for you to attain Almighty within this lifetime.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ; ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ (੧੨-੬, ਆਸਾ, ਮਃ ੫)

This is your precious opportunity to meet the Universal Sustainer (Almighty).

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ; ਕਿਤੈ ਨ ਕਾਮ ॥ (੧੨-੬, ਆਸਾ, ਮਃ ੫)

All other tasks performed during the lifetime for attaining worldly fame and wealth, will not be of any use.

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ; ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥ (੧੨-੭, ਆਸਾ, ਮਃ ੫)

The only task that will be useful is to join the True Congregation and sing the Almighty's name ||1||

ਸਰੰਜਾਮਿ ਲਾਗੁ ; ਭਵਜਲ ਤਰਨ ਕੈ ॥ (੧੨-੭, ਆਸਾ, ਮਃ ੫)

Make an effort to cross over this materialistic world form of ocean.

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ; ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥ (੧੨-੮, ਆਸਾ, ਮਃ ੫)

The entire life time is wasted in the passion for Maya. ||1||Pause||

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ; ਧਰਮੁ ਨ ਕਮਾਇਆ ॥ (੧੨-੮, ਆਸਾ, ਮਃ ੧)

Guruji explains the method to pray, Dear Almighty I have not practiced the recitation of your name, nor I have performed voluntary service, neither I have controlled my sensors; nor I have earned a religious life.

ਸੇਵਾ ਸਾਧ ; ਨ ਜਾਨਿਆ , ਹਰਿ ਰਾਇਆ ॥ (੧੨-੮, ਆਸਾ, ਮਃ ੫)

I have neither served your beloved ones; I have not even recognized you (Almighty) as you are the life within all and the owner of all.

ਕਹੁ ਨਾਨਕ ; ਹਮ ਨੀਚ ਕਰੰਮਾ ॥ (੧੨-੯, ਆਸਾ, ਮਃ ੫)

Guruji says that I am the performer of wicked deeds. (Guruji demonstrates humbleness)

ਸਰਣਿ ਪਰੇ ਕੀ ; ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥ (੧੨-੯, ਆਸਾ, ਮਃ ੫)

Dear Almighty, I have come in your sanctuary; please, retain my honor ||2||4||

੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

Victory belongs to God, the Almighty; Waheguru Jee.

ਪਾਤਿਸਾਹੀ ੧੦ ॥ ਚੌਪਈ ॥

This Baani is by the tenth master. Choapee is the name of the upcoming verse. (4 lines per stanza)

ਪੁਨਿ ਰਾਛਸ ਕਾ ਕਾਟਾ ਸੀਸਾ ॥ ਸ੍ਰੀ ਅਸਿਕੇਤੁ ਜਗਤ ਕੇ ਈਸਾ ॥

Then he cut the heads of the demons. Almighty the master of sword and he is the master of the entire universe.

ਪੁਹਪਨ ਬ੍ਰਿਸਟਿ ਗਗਨ ਤੇਂ ਭਈ ॥ ਸਭਹਿਨ ਆਨਿ ਬਧਾਈ ਦਈ ॥੧॥

A shower of flowers appeared from the sky. Everyone came to praise and congratulate you.

ਧੰਨਜ ਧੰਨਜ ਲੋਗਨ ਕੇ ਰਾਜਾ ॥ ਦੁਸਟਨ ਦਾਹ ਗਰੀਬ ਨਿਵਾਜਾ ॥

You are magnificent; Oh King of the people. You are the destroyer of demons, and the one who bestowes glory on the meek.

ਅਖਲ ਭਵਨ ਕੇ ਸਿਰਜਨਹਾਰੇ ॥ ਦਾਸ ਜਾਨਿ ਮੁਹਿ ਲੇਹੁ ਉਬਾਰੇ ॥੨॥

You are the creator the sole creator of all the worlds. Acknowledge me as your slave and save me from those that cause harm to me.

੧ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), The One with Praises (Sri) Wonderful Almighty who is beyond mind, body and speech (Wahe) destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), the respected (Ji), His (Ki), Victory (Fateh)

ਪਾਤਿਸਾਹੀ ੧੦ ॥

Patshai Dasvi

ਕਬਿਯੋ ਬਾਚ ਬੇਨਤੀ ॥

Kabio Vach Bainti

ਚੌਪਈ ॥ (੧੩੮੬ ਦਸਮ ਗ੍ਰੰਥ)

Chaupai (p. 1721 Dasam Granth)

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥ ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥

Dear Almighty, protect me personaly with Your Hands, may the wishes of my mind be fulfilled.

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥ ਅਪਨਾ ਜਾਨ , ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥੩੭੭॥

May my mind remain foccussed on Your Feet, and sustain me as Your very Own ॥377॥

ਹਮਰੇ ਦੁਸਟ ਸਭੈ , ਤੁਮ ਘਾਵਹੁ ॥ ਆਪੁ ਹਾਥ ਦੈ , ਮੋਹਿ ਬਚਾਵਹੁ ॥

Almighty! destroy all my enemies [physically, diseased passions, instincts, impulses, evil thoughts, etc.] and protect me personally with Your Hand.

ਸੁਖੀ ਬਸੈ , ਮੋਰੋ ਪਰਿਵਾਰਾ ॥ ਸੇਵਕ ਸਿੱਖਯ , ਸਭੈ ਕਰਤਾਰਾ ॥੩੭੮॥

Dear Creator (Almighty), may my family live in happiness; all the servant Sikhs and the entire worlkd may also have all the happiness ॥378॥

ਮੋ ਰੱਛਾ , ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥ ਸਭ ਬੈਰਨ ਕੌ , ਆਜ ਸੰਘਰਿਯੈ ॥

Dear Almighty, extend Your Personal protection by extending Your hand to me and kill all my enemies here and now [refers to our countless inner enemies, i.e. evil thinking, diseases etc.]

ਪੂਰਨ ਹੋਇ , ਹਮਾਰੀ ਆਸਾ ॥ ਤੋਰ ਭਜਨ ਕੀ , ਰਹੈ ਪਿਆਸਾ ॥੩੭੯॥

May my wish be fulfilled that I ever thirst (yearn) to sing Your Praises. ॥379॥

ਤੁਮਹਿ ਛਾਡਿ , ਕੋਈ ਅਵਰੁ ਨ ਧਿਯਾਊਂ ॥ ਜੋ ਬਰ ਚਹੋਂ , ਸੁ ਤੁਮ ਤੇ ਪਾਊਂ ॥

Almighty, bless me that I should never ever stop concentrating on You and think of any one else. Whatever boons I seek I should obtain from You alone. ॥377॥

ਸੇਵਕ ਸਿੱਖਯ ਹਮਾਰੇ , ਤਾਰੀਅਹਿ ॥
ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰੁ , ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥੩੮੦॥

Liberate all my servants and disciples, pick each and every enemy of mine and destroy them. Guru Ji prays to Almighty to save us from the vices (lust, anger, greed, attachment & ego) ॥380॥

ਆਪ ਹਾਥ ਦੈ , ਮੁਝੈ ਉਬਰਿਯੈ ॥ ਮਰਨ ਕਾਲ ਕਾ , ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥

Dear Almighty, ferry me across this materialistic ocean personally by giving me Your Hand, and erase the fear of death in me. [This fear remains within forever and this limits the confidence as well).

ਹੁਜੋ ਸਦਾ , ਹਮਾਰੇ ਪੱਛਾ ॥ ਸ੍ਰੀ ਅਸਿਧੁਜ , ਜੂ ਕਰਿਯਹੁ ਰੱਛਾ ॥੩੮੧॥

Dear Almighty, the Master of Sword (All Wisdom), be ever on my side and extend Your protection to me. ॥381॥

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ , ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ , ਸਹਾਇ ਪਯਾਰੇ ॥

You are the Protector of the Saints, protect me too, as You are my only Protector.

ਦੀਨ ਬੰਧੁ , ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥ ਤੁਮਹੋ , ਪੁਰੀ ਚਤੁਰਦਸ , ਕੰਤਾ ॥੩੮੨॥

You are the Savior of the weak and Destroyer of tyrants. Dear Master of the entire universe (Chatur+Das means circulation of all ten directions) ॥382॥

ਕਾਲ ਪਾਇ , ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥ ਕਾਲ ਪਾਇ , ਸਿਵਜੂ ਅਵਤਰਾ ॥

When the need of time arise Brahma appeared in physical form and then Shiva appeared in Physical form.

ਕਾਲ ਪਾਇ ਕਰਿ , ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥
ਸਕਲ ਕਾਲ ਕਾ , ਕੀਆ ਤਮਾਸਾ ॥੩੮੩॥

When the need of time arise Vishnu appeared in physical form, in reality it is the sole play of the Temporal Almighty ॥383॥

ਜਵਨ ਕਾਲ , ਜੋਗੀ ਸਿਵ ਕੀਓ ॥ ਬੇਦ ਰਾਜ , ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ ॥

Almighty, created Shiva in the appearance of a Yogi and Brahma, the King (creator) of the Vedas was also created by Almighty.

ਜਵਨ ਕਾਲ , ਸਭ ਲੋਕ ਸਵਾਰਾ ॥ ਨਮਸਕਾਰ ਹੈ , ਤਾਹਿ ਹਮਾਰਾ ॥੩੮੪॥

I salute to the Almighty who created the entire creation progressively based on the particular need of the time ॥383॥

ਜਵਨ ਕਾਲ , ਸਭ ਜਗਤ ਬਨਾਯੋ ॥ ਦੇਵ ਦੈਤ , ਜੱਛਨ ਉਪਜਾਯੋ ॥

He, Who is the Creator of Time and the Universe, also created the angels, demons and yakshas.

ਆਦਿ ਅੰਤਿ , ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੂ , ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੩੮੫॥

From the beginning till the end, He alone has manifested himself in many forms thus, acknowledge Him as my Guru. ॥385॥

ਨਮਸਕਾਰ , ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ ਪ੍ਰਜਾ , ਜਿਨ ਆਪ ਸਵਾਰੀ ॥

I make my obeisance to Him alone, Who alone has created all His creation and preserves them.

ਸਿਵਕਨ ਕੋ , ਸਵਗੁਨ ਸੁਖ ਦੀਓ ॥ ਸਤ੍ਰੁਨ ਕੋ , ਪਲ ਮੋ ਬਧ ਕੀਓ ॥੩੮੬॥

He has blessed His devotees with all merits and happiness and destroys enemies within a Pal (approx. 24 seconds) ॥386॥

ਘਟ ਘਟ ਕੇ , ਅੰਤਰ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਰੇ ਕੀ , ਪੀਰ ਪਛਾਨਤ ॥

He, Who is inner Knower of all hearts, He recognizes the pain equally for the entire creation without any discrimination of good and bad.

ਚੀਟੀ ਤੇ ਕੁੰਚਰ , ਅਸਥੂਲਾ ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ , ਦ੍ਰਿਸਟਿ ਕਰ ਫੂਲਾ ॥੩੮੭॥

He casts His Graceful Glance on all from the meek ant to huge elephant and feel pleased ॥387॥

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ , ਦੁਖੀ ॥ ਸੁਖ ਪਾਏ ਸਾਧੁਨ ਕੇ , ਸੁਖੀ ॥

He is pained, when His saints are pained; and feels happiness when they are happy.

ਏਕ ਏਕ ਕੀ , ਪੀਰ ਪਛਾਨੈ ॥ ਘਟ ਘਟ ਕੇ , ਪਟ ਪਟ ਕੀ ਜਾਨੈ ॥੩੮੮॥

He understands the pain felt by every Being (Jeev) and He knows everything including the matters which are securedly hidden in the heart of all. their innermost workings ॥385॥

ਜਬ ਉਦਕਰਖ , ਕਰਾ ਕਰਤਾਰਾ ॥ ਪ੍ਰਜਾ ਧਰਤ , ਤਬ ਦੇਹ ਅਪਾਰਾ ॥

When Almighty thought of creating the physical world, He as the Creator (Ishvar), evolved Himself, and manifested himself into the creation in various forms.

ਜਬ ਆਕਰਖ , ਕਰਤ ਹੋ ਕਬਹੂੰ ॥ ਤੁਮ ਮੈ ਮਿਲਤ , ਦੇਹ ਧਰ ਸਭਹੂੰ ॥੩੮੯॥

When He retracts the entire creation towards Him, then the entire physical creation re-unites within Him. Means, the entire creation dissolves and all the physical forms disappears ॥389॥

ਜੇਤੇ ਬਦਨ , ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥ ਆਪੁ ਆਪਨੀ , ਬੂਝਿ ਉਚਾਰੈ ॥

As many physical forms created, each one has expressed their own opinion means, many theories were created in order to understand the origin of the universe,

ਤੁਮ ਸਭ ਹੀ ਤੇ , ਰਹਤ ਨਿਰਾਲਮ ॥

ਜਾਨਤ ਬੇਦ ਭੇਦ , ਅਰੁ ਆਲਮ ॥੩੯੦॥

however, You remain within all and at the same time detached from their selfness (Haumai) deeds. The scholars and the wise ones acknowledges that Your true form is beyond comprehension ॥390॥

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ , ਨ੍ਰਿਲੰਭ ॥ ਆਦਿ ਅਨੀਲ , ਅਨਾਦਿ ਅਸੰਭ ॥

Dear Almighty, You are formless, beyond desires and reliant; He exisited before beginning, He is countless, He is beyond beginning and beyond birth.

ਤਾ ਕਾ , ਮੂੜ੍ਹ ਉਚਾਰਤ ਭੇਦਾ ॥ ਜਾ ਕੌ ਭੇਵ , ਨ ਪਾਵਤ ਬੇਦਾ ॥੩੯੧॥

The fools claim boastfully to have acquired the complete knowledge of Him, which even Vedas do not know ॥391॥

ਤਾ ਕੌ , ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ ॥ ਮਹਾ ਮੂੜ੍ਹ , ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ ॥

Some has created His physical form by carving stones, they are fools who do not even have an iota of His knowledge.

ਮਹਾਂਦੇਵ ਕੌ , ਕਹਤ ਸਦਾ ਸਿਵ ॥ ਨਿਰੰਕਾਰ ਕਾ , ਚੀਨਤ ਨਹਿ ਭਿਵ ॥੩੯੨॥

They claim Shiva as The Eternal Almighty by claiming that he is the liberator and does not know the truth of the Formless Almighty ॥392॥

ਆਪੁ ਆਪਨੀ , ਬੁਧਿ ਹੈ ਜੇਤੀ ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ , ਤੁਹਿ ਤੇਤੀ ॥

Every one according to his understanding, describes You differently.

ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ , ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ , ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥੩੯੩॥

The limits of Your creation cannot be known, nor how in the beginning You wrought the Universes. ॥393॥

ਏਕੈ ਰੂਪ , ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ , ਰਾਵ ਕਹੀ ਭੂਪਾ ॥

You are the only One who manifested in many forms, which are beyond praise. You yourself appear as a poor man, rich manor and in some places as a king.

ਅੰਡਜ ਜੇਰਜ , ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ , ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥੩੯੪॥

You created the creation from all four categories, Andaj (Reptilias, birds, fish, etc.), Jeraj (Mammals, etc.), Setaj (Bacteria, virus, etc.) and Utbhuj (from earth- Trees, etc.) ॥394॥

ਕਹੂੰ ਫੂਲ , ਰਾਜਾ ਹ੍ਵੈ ਬੈਠਾ ॥ ਕਹੂੰ , ਸਿਮਟਿ ਭਿਯੋ ਸੰਕਰ ਇਕੈਠਾ ॥

Sometime You joyfully appear in the form of Brahma expanding the creation, and some time in the form of contracting and dissolving Shiva.

ਸਗਰੀ ਸ੍ਰਿਸਟਿ , ਦਿਖਾਇ ਅਚੰਭਵ ॥
ਆਦਿ ਜੁਗਾਦਿ , ਸਰੂਪ ਸੁਯੰਭਵ ॥੩੯੫॥

He shows His miraculous deeds to all His creation of the Universe. He, the Primal Power, born of Himself is since the beginning of beginning ॥395॥

ਅਬ ਰੱਛਾ ਮੇਰੀ , ਤੁਮ ਕਰੋ ॥ ਸਿੱਖ੍ਯ ਉਬਾਰਿ , ਅਸਿੱਖ੍ਯ ਸੰਘਰੋ ॥

Dear Almighty, now keep me under Your protection, encourage my followers to flourish [in intellect and wisdom] and destroy my enemies (negative thinking).

ਦੁਸਟ ਜਿਤੇ , ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ , ਕਰੋ ਰਣ ਘਾਤਾ ॥੩੯੬॥

All the evil doers who arise (in my mind), fight with them and destroy them there and then. ॥396॥

ਜੇ , ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ , ਦੁਸਟ ਦੁਖਿਤ ਹ੍ਵੈ ਮਰੇ ॥

Dear Almighty, the master of the Sword , whosoever seeks Your protection, his enemies (evil passions) suffer pain and are destroyed.

ਪੁਰਖ ਜਵਨ , ਪਗ ਪਰੇ ਤਿਹਾਰੇ ॥ ਤਿਨ ਕੇ ਤੁਮ , ਸੰਕਟ ਸਭ ਟਾਰੇ ॥੩੯੭॥

The persons, who fall on Your Feet (sanctuary), You remove all their afflictions and maladies ॥397॥

ਜੋ ਕਲਿ ਕੋ , ਇਕ ਬਾਰ ਧਿਐਹੈ ॥ ਤਾ ਕੇ ਕਾਲ , ਨਿਕਟਿ ਨਹਿ ਐਹੈ ॥

Those who meditate even once (with complete devotion) on You, death shall never even come close.

ਰੱਛਾ ਹੋਇ , ਤਾਹਿ ਸਭ ਕਾਲਾ ॥ ਦੁਸਟ ਅਰਿਸਟ , ਟਰੇਂ ਤਤਕਾਲਾ ॥੩੯੮॥

They remain protected at all times. All their enemies and sorrows are removed instantaneously ॥398॥

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ , ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥ ਤਾ ਕੇ ਤਾਪ , ਤਨਕ ਮੋ ਹਰਿਹੋ ॥

Upon whomsoever dawns Your Grace, their sins and afflictions are instantly removed.

ਰਿੱਧਿ ਸਿੱਧਿ , ਘਰ ਮੋ ਸਭ ਹੋਈ ॥ ਦੁਸਟ ਛਾਹ , ਛ੍ਵੈ ਸਕੈ ਨ ਕੋਈ ॥੩੯੯॥

They are blessed with all the miraculous powers (Ridhi) and wordly sufficiency earthly (Sidhi), and no evil doer [deadly passions and sickly instinctual drives] can even touch their shadows ॥399॥

ਏਕ ਬਾਰ ਜਿਨ , ਤੁਮੈ ਸੰਭਾਰਾ ॥ ਕਾਲ ਫਾਸ ਤੇ , ਤਾਹਿ ਉਬਾਰਾ ॥

Dear Almighty, who ever remembers You even once, he/she shall never have the noose of Death.

ਜਿਨ ਨਰ , ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥ ਦਾਰਿਦ ਦੁਸਟ , ਦੋਖ ਤੇ ਰਹਾ ॥੪੦੦॥

Whosoever recites Your Name, he overcomes his poverty, suffering and adversity ॥400॥

ਖੜਗਕੇਤ , ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥ ਆਪ ਹਾਥ ਦੈ , ਲੇਹੁ ਉਬਾਰੀ ॥

Dear Almighty, the embracer of Sword, I am in Your sanctuary. Protect me personally with Your Own Hands.

ਸਰਬ ਠੌਰ , ਮੋ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੋਖ ਤੇ , ਲੇਹੁ ਬਚਾਈ ॥੪੦੧॥

Extend Your support to me wherever I be, and save me from the evil doers [evil thoughts and sins ॥401॥

ਕ੍ਰਿਪਾ ਕਰੀ , ਹਮ ਪਰ ਜਗ ਮਾਤਾ ॥ ਗ੍ਰੰਥ ਕਰਾ , ਪੂਰਨ ਸੁਭ ਰਾਤਾ ॥

Guru Gobind Singh Ji says, I thank the Universal Sustainer (Jag Mata) by whose grace this Dasam Granth has came to completion on this auspicious time;

ਕਿਲਬਿਖ ਸਕਲ , ਦੇਹ ਕੋ ਹਰਤਾ ॥ ਦੁਸ਼ਟ ਦੋਖਿਯਨ ਕੋ , ਛੈ ਕਰਤਾ ॥੪੦੨॥

Dear Almighty, You are the destroyer of all the sins of the body and all the malicious and wicked persons ॥402॥

ਸ੍ਰੀ ਅਸਿਧੁਜ , ਜਬ ਭਏ ਦਇਆਲਾ ॥ ਪੂਰਨ ਕਰਾ ਗ੍ਰੰਥ , ਤਤਕਾਲਾ ॥

Dear Almighty, the master of sword, it is with Your mercy that this Dasam Granth has came to a completion in a short time;

ਮਨ ਬਾਂਛਤ ਫਲ , ਪਾਵੈ ਸੋਈ ॥ ਦੂਖ ਨ ਤਿਸੈ , ਬਿਆਪਤ ਕੋਈ ॥੪੦੩॥

The ones who reads this (Dasam Granth), will obtain the fruit desired by the mind and no suffering will occur to him ॥403॥

ਅੜਿੱਲ ॥

Arhil

ਸੁਨੈ ਗੁੰਗ ਜੋ ਯਾਹਿ , ਸੁ ਰਸਨਾ ਪਾਵਈ ॥

The dumb, who will listen to it, will be blessed with the tongue to speak;

ਸੁਨੈ ਮੂੜ੍ਹ ਚਿਤ ਲਾਇ , ਚਤੁਰਤਾ ਆਵਈ ॥

the fool, who will listen to it attentively, will get wisdom;

ਦੂਖ ਦਰਦ ਭੌ , ਨਿਕਟ ਨ ਤਿਨ ਨਰ ਕੇ ਰਹੈ ॥

That person will be free from suffering, pain or fear,

ਹੋ ਜੋ ਯਾਕੀ ਏਕ ਬਾਰ , ਚੌਪਈ ਕੋ ਕਹੈ ॥੪੦੪॥

who will even once recite this Chaupai-prayer ॥404॥

ਚੌਪਈ ॥

Chaoupai

Prologue: Guru Gobind Singh Ji mentiones the exact time and place where Dasam Granth was completed.

ਸੰਬਤ ਸੱਤ੍ਰਹ , ਸਹਸ ਭਣਿੱਜੈ ॥

It was a year seventeen thousand referring to Bikrami Calender 1753;

ਅਰਧ ਸਹਸ , ਫੁਨਿ ਤੀਨਿ ਕਹਿੱਜੈ ॥

Half-a-hundred and plus three means fifty-three. Therefore, the year mentioned is 1753 equivalent to 1696 AD

ਭਾਦ੍ਰਵ ਸੁਦੀ , ਅਸਟਮੀ ਰਵਿ ਵਾਰਾ ॥

It was Sunday, in the month of Bhadon on the eighth Sudi (2nd September 1696 AD).

ਤੀਰ ਸਤੁੱਦ੍ਰਵ ; ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥੪੦੫॥

Dasam Granth was completed on the banks of Sutlej ॥405॥

ਇਤਿ ਸ੍ਰੀ ਚਰਿਤ੍ਰੋ ਪਖਯਾਨੇ , ਤ੍ਰਿਯਾ ਚਰਿਤ੍ਰੇ ; ਮੰਤ੍ਰੀ ਭੂਪ ਸੰਬਾਦੇ

These are the chapters of Chritro Pakhyian (name of the composition), in which the history related to the kings, ministers, and women are described.

ਚਾਰ ਸੌ ਪਾਂਚ ਚਰਿਤ੍ਰ ਸਮਾਪਤ ; ਮਸਤੁ ਸੁਭ ਮਸਤੁ ॥੧॥

This is the end of the 405th chapter of the Chritro Pakhyian, this concludes the Dasam Granth in utmost bliss.

ਅਫਜੂੰ ॥

Afjoo.

ਦੋਹਰਾ ॥

ਦਾਸ ਜਾਨ ਕਰਿ , ਦਾਸ ਪਰਿ ; ਕੀਜੈ ਕ੍ਰਿਪਾ ਅਪਾਰ॥
ਆਪ ਹਾਥ ਦੈ , ਰਾਖੁ ਮੁਹਿ ; ਮਨ ਕ੍ਰਮ ਬਚਨ ਬਿਚਾਰ॥੧॥

Dear Almighty, know me as your humble servant and shower Your enormous blessings upon me. Please protect my mind, body and speech personally by extending Your hand.

ਚੌਪਈ ॥

ਮੈ ਨ , ਗਨੇਸਹਿ ਪ੍ਰਿਥਮ ਮਨਾਊਂ ॥
ਕਿਸਨ ਬਿਸਨ , ਕਬਹੂੰ ਨਹ ਧਿਆਊਂ ॥

I do not praise or hail Ganesh before I start any task. (In Indian Cuture, often Ganesh would be hailed before starting any task). Nor do I worship Vishnu or any incarnations of Vishnu (i.e. Krishna). (Meaning Guru Gobind Singh Ji never regarded Vishnu or any avatars as Waheguru; Akaal purakh, as he states next.)

ਕਾਨ ਸੁਨੇ , ਪਹਿਚਾਨ ਨ ਤਿਨ ਸੋ ॥
ਲਿਵ ਲਾਗੀ , ਮੋਰੀ ਪਗ ਇਨ ਸੋ ॥੨॥

I know of their existence, but I do not ever worship them. My prayers and thoughts are always in the immaculate, holy feet of Waheguru (the one and only).

ਮਹਾ ਕਾਲ , ਰਖਵਾਰ ਹਮਾਰੋ ॥
ਮਹਾਂ ਲੋਹ , ਮੈ ਕਿੰਕਰ ਥਾਰੋ ॥

I pray to my protector, the one that brings death (Waheguru) to death (Diety Shiva and Yamraaj). Oh the great weapon wielder, I am your humble slave.

ਅਪਨਾ ਜਾਨ , ਕਰੋ ਰਖਵਾਰ ॥
ਬਾਂਹਿ ਗਹੇ ਕੀ , ਲਾਜ ਬਿਚਾਰ ॥੩॥

Embrace me as yours and protect me. (I have come to your sanctuary) I have held Your hand i.e. guidance, please preserve my honour.

ਅਪਨਾ ਜਾਨ , ਮੁਝੈ ਪ੍ਰਤਿਪਰੀਐ ॥
ਚੁਨ ਚੁਨ ਸਤ੍ਰੁ , ਹਮਾਰੇ ਮਰੀਐ ॥

Make me your own, and take care of me. Pick out my enemies and kill them.

ਦੇਗ ਤੇਗ , ਜਗ ਮੈ ਦੋਊ ਚਲੈ ॥
ਰਾਖ ਆਪ , ਮੁਹਿ ਅਉਰ ਨ ਦਲੈ ॥੪॥

Let there be both food (Degh) and Weapons (Tegh) in this world. As long as you; i.e. Waheguru is my protector, no other power can suppresss me.

ਤੁਮ ਮਮ ਕਰਹੁ , ਸਦਾ ਪ੍ਰਤਿਪਾਰਾ ॥
ਤੁਮ ਸਾਹਿਬ , ਮੈ ਦਾਸ ਤਿਹਾਰਾ ॥

I pray that you always be my guardian. You are my master and I’m your servant.

ਜਾਨ ਆਪਨਾ , ਮੁਝੈ ਨਿਵਾਜ ॥
ਆਪ ਕਰੋ , ਹਮਰੇ ਸਭ ਕਾਜ ॥੫॥

Make me yours, thus giving me honour. Please complete all my tasks

ਤੁਮ ਹੋ , ਸਭ ਰਾਜਨ ਕੇ ਰਾਜਾ ॥
ਆਪੇ ਆਪੁ , ਗਰੀਬ ਨਿਵਾਜਾ ॥

Oh Waheguru, you are the King of all kings. You and you alone give honour to the poor.

ਦਾਸ ਜਾਨ ਕਰ , ਕ੍ਰਿਪਾ ਕਰਹੁ ਮੁਹਿ ॥
ਹਾਰ ਪਰਾ ਮੈ , ਆਨਿ ਦੁਆਰ ਤੁਹਿ ॥੬॥

Recognize me (the poor one) as your servant and please bless me. I have surrendered everything, and now I have reached your door (refuge).

ਅਪਨਾ ਜਾਨ , ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥
ਤੁਮ ਸਾਹਿਬ , ਮੈਂ ਕਿੰਕਰੁ ਥਾਰਾ ॥

Acknowlege myself as yours and please watch over me dear Waheguru. You are the benevolent master; I am merely your inferior slave.

ਦਾਸ ਜਾਨ ਦੈ , ਹਾਥ ਉਬਾਰੋ ॥
ਹਮਰੇ , ਸਭ ਬੈਰੀਅਨ ਸੰਘਾਰੋ ॥੭॥

Realising me as your slave, please extend your hand and save me. Destroy all of my enemies.

ਪ੍ਰਿਥਮ ਧਰੋਂ , ਭਗਵਤ ਕੋ ਧਯਾਨਾ ॥
ਬਹੁਰ ਕਰੋਂ , ਕਬਿਤਾ ਬਿਧਿ ਨਾਨਾ ॥

First off, I worship the Master of universe (Waheguru) timeless. Then only I wrote this various poetries.

ਕ੍ਰਿਸਨ ਜਥਾ ਮਤਿ , ਚਰਿਤ੍ਰ ਉਚਾਰੋ ॥
ਚੂਕ ਹੋਇ , ਕਬਿ ਲੇਹੁ ਸੁਧਾਰੋ ॥੮॥

According to my knowledge I've wrote of various manifestation created by you (Waheguru). If I falter in this prose, may you correct them (as you know all Guru Sahib says the above out of humility. Guruji knows everything and anything there is to know. Guruji's knowledge is limitless).

ਕਬਿਉ ਬਾਚ ॥ ਦੋਹਰਾ ॥
ਜੋ ਨਿਜ ਪ੍ਰਭ , ਮੋ ਸੋ ਕਹਾ ; ਸੋ ਕਹਿਹੋਂ ਜਗ ਮਾਹਿ॥
ਜੋ ਤਿਹ ਪ੍ਰਭ ਕੋ ਧਿਆਇ ਹੈਂ ; ਅੰਤ ਸੁਰਗ ਕੋ ਜਾਹਿਂ ॥੧॥

I will share with the world whatever the Almighty Waheguru has commanded me to say. Whoever concerntrate on the Supreme Power (Waheguru) will in the end unite with Him.

ਦੋਹਰਾ ॥

ਹਰਿ ਹਰਿਜਨ , ਦੁਈ ਏਕ ਹੈ ; ਬਿਬ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥
ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉ ; ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਹਿ ॥੨॥

Almighty and Almighty's servants (devotees) are both the same, to discuss their differences is futile. Like waves; which arise from water, but eventually re-immerse in that same water. (Waves seem different because of their appearance and colour, but they came from the water around it and when the wave sinks into the ocean again, it is clear how they are the same).

ਦੋਹਰਾ ॥

ਜਬ ਆਇਸੁ ਪ੍ਰਭ ਕੋ ਭਯੋ ; ਜਨਮੁ ਧਰਾ ਜਗ ਆਇ ॥
ਅਬ ਮੈ ਕਥਾ ਸੰਛੇਪ ਤੇ ; ਸਭਹੂੰ ਕਹਤ ਸੁਨਾਇ ॥੧॥

When Waheguru commanded me, only then did I take birth in this world. Now I will briefly tell everyone my story. (Guru Gobind Singh Ji is speaking about his birth into Kaljug in Patna Sahib 1666 AD).

ਕਬਿ ਬਾਚ ॥ ਦੋਹਰਾ ॥

ਠਾਢ ਭਯੋ ਮੈ ਜੋਰਿ ਕਰਿ ; ਬਚਨ ਕਹਾ ਸਿਰ ਨਿਆਇ ॥
ਪੰਥ ਚਲੈ ਤਬ ਜਗਤ ਮੈ ; ਜਬ ਤੁਮ ਕਰਹੁ ਸਹਾਇ ॥੧॥

I then stood up with folded hands and said the following with a bowing head: The path of Truth can only prosper in this world, If you (Waheguru Ji), are by my side.

ਦੋਹਰਾ ॥

ਜੇ ਜੇ ਤੁਮਰੇ ਧਿਆਨ ਕੋ ; ਨਿਤ ਉਠਿ ਧਿਐਹੈਂ ਸੰਤ ॥
ਅੰਤ ਲਹੈਂਗੇ ਮੁਕਤ ਫਲੁ ; ਪਾਵਹਿਗੇ ਭਗਵੰਤ ॥੧॥

Oh Waheguru, those who awake in the ambrosial hours and meditate on you, at their last moment they will attain the fruit of freedom (salvation) i.e. they will attain you.

ਦੋਹਰਾ ॥

ਕਾਲ ਪੁਰਖ ਕੀ ਦੇਹਿ ਮੋ ; ਕੋਟਿਕ ਬਿਸਨ ਮਹੇਸ ॥
ਕੋਟਿ ਇੰਦ੍ਰ ਬ੍ਰਹਮਾ ਕਿਤੇ ; ਰਵ ਸਸਿ ਕ੍ਰੋਰ ਜਲੇਸ ॥੧॥

In the Timeless Waheguru's formless body, reside hundreds of millions of Vishnus and Shivas. Waheguru has created hundreds of millions of Indra the kingh of heaven, Brahmas, suns, moons and poseidons.

ਦੋਹਰਾ ॥

ਰਾਮ ਕਥਾ ਜੁਗ ਜੁਗ ਅਟਲ ; ਸਭ ਕੋਈ ਭਾਖਤ ਨੇਤ ॥

ਸੁਰਗ ਬਾਸ ਰਘੁਬਰ ਕਰਾ ; ਸਗਰੀ ਪੁਰੀ ਸਮੇਤ ॥੧॥

The narrations of Almighty are glorified throughout the yugas i.e. ages. Almighty's devotees are always is remembrance of them. Listening to the stories one is taken to Heaven, like how Raja Raam Chander took all of Ayodha to Heaven. (Guru Sahib says that Raam Chander was able to save his whole city with the name of Waheguru).

ਚੌਪਈ ॥

ਜੋ ਇਹ ਕਥਾ , ਸੁਨੈ ਅਰੁ ਗਾਵੈ ॥

ਦੂਖ ਪਾਪ , ਤਿਹ ਨਿਕਟ ਨ ਆਵੈ ॥

Whoever listens and reads these stories of Almighty's created Avtaars and sings them in holy worship is safe guarded from pain and sin.

ਬਿਸਨ ਭਗਤ ਕੀ , ਏ ਫਲ ਹੋਈ ॥

ਆਧਿ ਬਯਾਧਿ , ਛ੍ਵੈ ਸਕੈ ਨ ਕੋਈ ॥੧॥

Worshipping Almighty through meditation brings the following fruit; no mental or physical illnesses can even touch your shadow.

ਸੰਮਤ ਸੱਤ੍ਰਹ ਸਹਸ , ਪਚਾਵਨ ॥

ਹਾੜ ਵਦੀ ਪ੍ਰਿਥਮ , ਸੁਖ ਦਾਵਨ ॥

The time (in Bikarmi* years) was the year 1700, adding 55 years (1755 Bikarmi, or 1698 AD). It was the pleasent first day in the month of Harh i.e. in the mid of June to mid of July.

*Bikarmi calendar has been utilised both in Sri Guru Granth Sahib Ji and in Sri Dasam Granth Sahib Ji.

ਤ੍ਵਪ੍ਰਸਾਦਿ ਕਰਿ , ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥

ਭੂਲ ਪਰੀ , ਲਹੁ ਲੇਹੁ ਸੁਧਾਰਾ ॥੨॥

With your benevolence this Granth (scriptures) was completed. Oh Almighty if I was to falter, may you correct me, as only you know all. (Guru Sahib says that in humility, as Guruji is all knowing; he is teaching humility to his Sikhs).

ਦੋਹਰਾ ॥

ਨੇਤ੍ਰ ਤੁੰਗ ਕੇ ਚਰਨ ਤਰ ; ਸਤੁੱਦ੍ਰਵ ਤੀਰ ਤਰੰਗ ॥

ਸ੍ਰੀ ਭਗਵਤ ਪੂਰਨ ਕੀਯੋ ; ਰਘੁਬਰ ਕਥਾ ਪ੍ਰਸੰਗ ॥੩॥

At the holy foot of the blessed Nenna Devi mountain in Anandpur Sahib, by the Sutlej river where the came waves appear. Oh Admired Almighty, there is the place where I completed the story of Raguvir Ram.

ਦੋਹਰਾ ॥

ਸਾਧ ਅਸਾਧ ਜਾਨੋ ਨਹੀ ; ਬਾਦ ਸੁਬਾਦ ਬਿਬਾਦਿ ॥

ਗ੍ਰੰਥ ਸਕਲ ਪੂਰਣ ਕੀਯੋ ; ਭਗਵਤ ਕ੍ਰਿਪਾ ਪ੍ਰਸਾਦਿ ॥੪॥

I don't know who is righteous or evil, I am not trying to win appeal or make enemies, I simply want to say the facts. This Granth was only completed due to the Almighty's graciousness and benevolence.

ਸ੍ਵੈਯਾ ॥ (੨੫੪ – ਦਸਮ ਗ੍ਰੰਥ)

ਪਾਂਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ , ਤਬ ਤੇ ਕੋਊ ਆਂਖ ਤਰੇ ਨਹੀ ਆਨਜੋ ॥

Dear Almighty, the day when I caught hold of your feet, I do not bring anyone else under my sight; none other is liked by me now;

ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ , ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨ ਮਾਨਜੋ ॥

Although many are seen to recite Ram and Rahim through their respective scriptures but none of them have adopted the wisdom of attaining You.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ , ਬਹੁ ਭੇਦ ਕਹੈ ਹਮ ਏਕ ਨ ਜਾਨਜੋ ॥

Although the Simritis, Shastras and Vedas describe You in various manner but Your exsistence within the entire creation is not known to many due to selfness.

ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ , ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਜੋ ॥੮੬੩॥

Dear Almighty the sword-wielder, it is all your by Your grace as I have not said anything. It is all described by You. (863)

ਦੋਹਰਾ ॥ (੨੫੪ – ਦਸਮ ਗ੍ਰੰਥ)

Dohraa

ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ , ਗਹਯੋ ਤੁਹਾਰੋ ਦੁਆਰ ॥

Dear Almighty, I have forsaken all the other doors of the deities and goddesses and I have caught hold of Your door alone means that I have no other hope besides You.

ਬਾਂਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ , ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥੮੬੪॥

Please keep the honour of me whose arm is in Your hand. I Gobind (Guru Gobind Singh Ji) is Your humble servant. (864)

ਰਾਮਕਲੀ , ਮਹਲਾ ੩ ; ਅਨੰਦੁ (917-1)

Ramkali, Third Mahl, Anand ~ The Hymn of Bliss:

Prologue: Guru Amar Das Ji uttered this Bani (hymn) upon the birth of Baba Anand Ji (who was an ascetic who performed immense meditation in his earlier birth but did not attain bliss). He was borned as the third son of Baba Mohri Ji. Guru Ji took the new born baby in his laps and uttered 38 Pauris of Anand Sahib. He named the new born baby Anand after the name of this hymn. Guru Ram Das Ji later added the 39th Pauri and Guru Arjan Dev Ji the 40th Pauri.

੧ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (917-1)

There is one without any else (Eak), universal creator (Ongkar), True in all past, present and future (Sat), vanishes the darkness of ignorance with brightness of knowledge (Gur), attainable with such Guru's grace (Persad).

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ; ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥ (917-2, ਰਾਮਕਲੀ, ਮਃ 3)

Dear saints (Mai) my intellect has been in bliss since the day a have obtain the True Guru (Satguru).

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ;
ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥ (917-2, ਰਾਮਕਲੀ, ਮਃ 3)

Since the True Guru is obtained, I became knowledgeable and with knowledge the happiness have been manifested in my mind.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ;
ਸਬਦ ਗਾਵਣ ਆਈਆ ॥ (917-3, ਰਾਮਕਲੀ, ਮਃ 3)

The love (Rag) and renunciation (Raagni's) and their family truth, contentment, faith, contemplation, kindness, pityness, friendness, happiness and support, such virtues are obtained through the Guru's uttered sermons.

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ; ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥(917-3, ਰਾਮਕਲੀ, ਮਃ 3)

Therefore, those who has resided Almighty in their mind, through them you should also utter Guru's sermons.

ਕਹੈ ਨਾਨਕੁ , ਅਨੰਦੁ ਹੋਆ ;
ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥ (917-4, ਰਾਮਕਲੀ, ਮਃ 3)

Guru JI says that since the day I have obtained the True Guru I am in bliss.

ਏ ਮਨ ਮੇਰਿਆ ; ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥ (917-4, ਰਾਮਕਲੀ, ਮਃ 3)

My mind! you should always stay together with Almighty.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ; ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥(917-5, ਰਾਮਕਲੀ, ਮਃ 3)

My mind! You stay along with Almighty which will prevent all the pains means that pains will be vanished.

ਅੰਗੀਕਾਰੁ , ਓਹੁ ਕਰੇ ਤੇਰਾ ; ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥(917-5, ਰਾਮਕਲੀ, ਮਃ 3)

The Almighty will take your side therefore all your missions will be accomplished.

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ;
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥ (917-6, ਰਾਮਕਲੀ, ਮਃ 3)

The Master (Almighty) who is capable of performing everything, why do you ignore such Master from your mind?

ਕਹੈ ਨਾਨਕੁ , ਮੰਨ ਮੇਰੇ ;
ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥ (917-6, ਰਾਮਕਲੀ, ਮਃ 3)

Guru JI say's, my mind! Always stay along with Almighty.

Pray as follows;

ਸਾਚੇ ਸਾਹਿਬਾ ; ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ (917-7, ਰਾਮਕਲੀ, ਮਃ 3)

Dear True Master, what is there which is not in your house means that everything is in your house.

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ; ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥ (917-7, ਰਾਮਕਲੀ, ਮਃ 3)

Your (Almighty) house has everything but only those whom you bestow (give) shall obtain.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ; ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥ (917-7, ਰਾਮਕਲੀ, ਮਃ 3)

Dear Almighty, I always utter your praises and reside your name in my mind.

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ; ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥ (917-8, ਰਾਮਕਲੀ, ਮਃ 3)

Whose mind has embedded your name, his praise's form of instrument sings all along.

ਕਹੈ ਨਾਨਕੁ , ਸਚੇ ਸਾਹਿਬ ;
ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥ (917-8, ਰਾਮਕਲੀ, ਮਃ 3)

Guru JI says, Dear Master what is there which is not in your house means there is everything there.

ਸਾਚਾ ਨਾਮੁ ; ਮੇਰਾ ਆਧਾਰੋ ॥ (917-9, ਰਾਮਕਲੀ, ਮਃ 3)

The true name is my support.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ;
ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥ (917-9, ਰਾਮਕਲੀ, ਮਃ 3)

Such true name is my support which has eliminated all the other hungers (desires).

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ;
ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥ (917-10, ਰਾਮਕਲੀ, ਮਃ 3)

Then the mind is in peace and the happiness form of Almighty has resided in my mind.How is such Almighty who has fulfilled all my wishes?

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ;
ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥ (917-10, ਰਾਮਕਲੀ, ਮਃ 3)

Therefore I will always sacrifice myself upon the Guru whose praises are such.

ਕਹੈ ਨਾਨਕੁ , ਸੁਣਹੁ ਸੰਤਹੁ ;
ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥ (917-11, ਰਾਮਕਲੀ, ਮਃ 3)

Guru JI says, listen Saints you all shall also adopt love for the Guru's sermons.

ਸਾਚਾ ਨਾਮੁ ; ਮੇਰਾ ਆਧਾਰੋ ॥੪॥ (917-11, ਰਾਮਕਲੀ, ਮਃ 3)

The true name is my only support.

ਵਾਜੇ ਪੰਚ ਸਬਦ ; ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥ (917-12, ਰਾਮਕਲੀ, ਮਃ 3)

In such fortunate house five hymn's instruments is being played.

ਘਰਿ ਸਭਾਗੈ , ਸਬਦ ਵਾਜੇ ;
ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥ (917-12, ਰਾਮਕਲੀ, ਮਃ 3)

Almighty has adopted His powers in such house therefore in such fortunate house (body or true congregation) the hymns are being sung.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ; ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥ (917-12, ਰਾਮਕਲੀ, ਮਃ 3)

Such one has controlled all the five demons (lust, anger, greed, attachment & ego) on your (Almighty) faith and then the death which is painful is also defeated.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ , ਤੁਧੁ ਜਿਨ ਕਉ ;
ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥ (917-13, ਰਾਮਕਲੀ, ਮਃ 3)

The ones who have obtained good deeds from the beginning; Dear Almighty, those are the ones who attached with your name.

ਕਹੈ ਨਾਨਕੁ , ਤਹ ਸੁਖੁ ਹੋਆ ;
ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥ (917-13, ਰਾਮਕਲੀ, ਮਃ 3)

Guru Ji says that such ones has obtained happiness in their Antahkaran, in this manner their mind is tuned to hymns (shabad) and sings the songs related to you (Almighty).

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ; (ਅਨ-ਦੁ ਬੋਲੋ, ਅਨੰਦੁ ਨਹੀਂ ਬੋਲਣਾ)
ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ (922-17, ਰਾਮਕਲੀ, ਮਃ 3)

Dear fortunate ones, listen to this hymn by the name of Anand (Bliss) which will fulfil all your wishes.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ; ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥ (922-17, ਰਾਮਕਲੀ, ਮਃ 3)

Those who have listened they have attained the Almighty who is capable of all and all their worries has been vanished.

ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ; ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥ (922-18, ਰਾਮਕਲੀ, ਮਃ 3)

Those who have listened to this true hymn their pains, desease and all types of fever (Aadhi, Biadhi & Uphadhi) is vanished.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ; ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥ (922-18, ਰਾਮਕਲੀ, ਮਃ 3)

The saints who are the beloved mate is filled with love, I have discoved the praise of the Anand hymn from a perfect Guru

ਸੁਣਤੇ ਪੁਨੀਤ , ਕਹਤੇ ਪਵਿਤੁ ;
ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥ (922-18, ਰਾਮਕਲੀ, ਮਃ 3)

The ones who listen becomes purest (Puneet = 3xPevither) and the one who utters becomes pure thereafter through this hymn the supreme form is known to be omnipresent.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ , ਗੁਰ ਚਰਣ ਲਾਗੇ ;
ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥ (922-19, ਰਾਮਕਲੀ, ਮਃ 3)

Guru Ji says that those who have attached themselves with Guru's feet in humbleness, within their tenth door (Dasam Duar) uninterruptible Almighty's name utterance hymns (sound) has manifested.

ਮੁੰਦਾਵਣੀ , ਮਹਲਾ ੫ ॥ (1429-11)

Mundaavanee, Fifth Mahl:

ਥਾਲ ਵਿਚਿ , ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ;
ਸਤੁ , ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥(1429-12,ਮੁੰਦਾਵਣੀ, ਮਃ 5)

Upon this Plate, three things have been placed: Truth, Contentment and Contemplation.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ;
ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥ (1429-12, ਮੁੰਦਾਵਣੀ, ਮਃ 5)

The Ambrosial Nectar of the Naam, the Name of our Lord and Master, has been placed upon it as well; it is the Support of all.

ਜੇ ਕੋ ਖਾਵੈ , ਜੇ ਕੋ ਭੁੰਚੈ ; ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥ (1429-13, ਮੁੰਦਾਵਣੀ, ਮਃ 5)

One who eats it and enjoys it shall be saved.

ਏਹ ਵਸਤੁ , ਤਜੀ ਨਹ ਜਾਈ ;
ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥ (1429-13, ਮੁੰਦਾਵਣੀ, ਮਃ 5)

This thing can never be forsaken; keep this always and forever in your mind.

ਤਮ ਸੰਸਾਰੁ , ਚਰਨ ਲਗਿ ਤਰੀਐ ;
ਸਭੁ ਨਾਨਕ , ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥ (1429-14, ਮੁੰਦਾਵਣੀ, ਮਃ 5)

The dark world-ocean is crossed over, by grasping the Feet of the Lord; O Nanak, it is all the extension of God. ||1||

ਸਲੋਕ , ਮਹਲਾ ੫ ॥ (1429-14)

Shalok, Fifth Mahl:

ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀ ;
ਮੈਨੋ ਜੋਗੁ ਕੀਤੋਈ ॥ (ਕੀਤੋ-ਈ ਬੋਲੋ) (1429-14, ਮੁੰਦਾਵਣੀ, ਮਃ 5)

I have not appreciated what You have done for me, Lord; only You can make me worthy.

ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣੁ ਨਾਹੀ ;
ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥ (ਪਇਓ-ਈ ਬੋਲੋ) (1429-15, ਮੁੰਦਾਵਣੀ, ਮਃ 5)
I am unworthy - I have no worth or virtues at all. You have taken pity on me.

ਤਰਸੁ ਪਇਆ , ਮਿਹਰਾਮਤਿ ਹੋਈ ;
ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ ॥ (1429-15, ਮੁੰਦਾਵਣੀ, ਮਃ 5)
You took pity on me, and blessed me with Your Mercy, and I have met the True Guru, my Friend.

ਨਾਨਕ , ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ;
ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥ (1429-16, ਮੁੰਦਾਵਣੀ, ਮਃ 5)
O Nanak, if I am blessed with the Naam, I live, and my body and mind blossom forth. ||1||

ਪਉੜੀ ॥ (961-19)
Pauree:

ਤਿਥੈ ਤੂ ਸਮਰਥੁ ; ਜਿਥੈ ਕੋਇ ਨਾਹਿ ॥ (962-1, ਰਾਮਕਲੀ, ਮਃ 5)
Where You are, Almighty, there is no one else.

ਓਥੈ ਤੇਰੀ ਰਖ ; ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥ (962-1, ਰਾਮਕਲੀ, ਮਃ 5)
There, in the fire of the mother's womb, You protected us.

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ; ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥ (962-1, ਰਾਮਕਲੀ, ਮਃ 5)
Hearing Your Name, the Messenger of Death runs away.

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ; ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ ॥ (962-2, ਰਾਮਕਲੀ, ਮਃ 5)
The terrifying, treacherous, impassible worldly ocean is crossed over, through the Guru's Shabad (Gurbani).

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ; ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ ॥ (962-2, ਰਾਮਕਲੀ, ਮਃ 5)
Those who feel thirst for You, take in Your Ambrosial Nectar.

ਕਲਿ ਮਹਿ ਏਹੋ ਪੁੰਨੁ ; ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ ॥ (962-3, ਰਾਮਕਲੀ, ਮਃ 5)
This is the only act of goodness in this Dark Age of Kal-yug, to sing the Praises of Almighty of the life form within the Universe.

ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ ; ਸਮ੍ਾਲੇ ਸਾਹਿ ਸਾਹਿ ॥ (962-3, ਰਾਮਕਲੀ, ਮਃ 5)
He is Merciful to all; He sustains us with each and every breath.

ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ; ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ ॥੯॥ (962-3, ਰਾਮਕਲੀ, ਮਃ 5)
Those who come to You with love and faith are never turned away empty-handed. ||9||

ਸਲੋਕੁ , ਮਃ ੫ ॥ (੫੧੭-੧੫)
Shalok, Fifth Mahl:

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ; ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥ (੫੧੭-੧੫, ਗੂਜਰੀ, ਮਃ ੫)
Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Guru's Name.

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ; ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥ (੫੧੭-੧੫, ਗੂਜਰੀ, ਮਃ ੫)
Let your eyes behold the True Guru, and let your ears hear the Guru's Name.

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ; ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥ (੫੧੭-੧੬, ਗੂਜਰੀ, ਮਃ ੫)
Attuned to the True Guru, you shall receive a place of honor in the Court of Almighty.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ; ਜਿਸ ਨੋ ਏਹ ਵਥੁ ਦੇਇ ॥ (੫੧੭-੧੬, ਗੂਜਰੀ, ਮਃ ੫)
Says Guru Nanak, this treasure is bestowed on those who are blessed with His Mercy.

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ; ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥੧॥ (੫੧੭-੧੭, ਗੂਜਰੀ, ਮਃ ੫)
In the midst of the world, they are known as the most pious - they are rare indeed. ||1||

ਮਃ ੫ ॥ (੫੧੭-੧੭)
Fifth Mahl:

ਰਖੇ ਰਖਣਹਾਰਿ ; ਆਪਿ ਉਬਾਰਿਅਨੁ ॥ (੫੧੭-੧੭, ਗੂਜਰੀ, ਮਃ ੫)
O Savior Lord, save us and take us across.

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ; ਕਾਜ ਸਵਾਰਿਅਨੁ ॥ (੫੧੭-੧੭, ਗੂਜਰੀ, ਮਃ ੫)
Falling at the feet of the Guru, our works are embellished with perfection.

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ; ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥ (੫੧੭-੧੮, ਗੂਜਰੀ, ਮਃ ੫)
You have become kind, merciful and compassionate; we do not forget You from our minds.

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ; ਭਵਜਲੁ ਤਾਰਿਅਨੁ ॥ (੫੧੭-੧੮, ਗੂਜਰੀ, ਮਃ ੫)

In the Saadh Sangat, the Company of the Holy, we are carried across the terrifying world-ocean.

ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ; ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥ (੫੧੭-੧੯, ਗੂਜਰੀ, ਮਃ ੫)

In an instant, You have destroyed the faithless cynics and slanderous enemies.

ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ; ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥ (੫੧੭-੧੯, ਗੂਜਰੀ, ਮਃ ੫)

That Lord and Master is my Anchor and Support; Guru Nanak says, hold firm in your mind.

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ; ਸਗਲੇ ਦੂਖ ਜਾਹਿ ॥੨॥ (੫੧੮-੧, ਗੂਜਰੀ, ਮਃ ੫)

Remembering Him in meditation, happiness comes, and all sorrows and pains simply vanish. ||2||

ਰਖਿਆ ਦੇ ਸਬਦ

ਸੋਰਠਿ , ਮਹਲਾ ੫ ॥ (626-7)

Sorath, Fifth Mahala:

ਗੁਰ ਕਾ ਸਬਦੁ ; ਰਖਵਾਰੇ ॥ (626-7, ਸੋਰਠਿ, ਮਃ 5)

Guru's Shabad is my Saving Grace.

ਚਉਕੀ ; ਚਉਗਿਰਦ ਹਮਾਰੇ ॥ (626-7, ਸੋਰਠਿ, ਮਃ 5)

It is a guardian posted on all four sides around me.

ਰਾਮ ਨਾਮਿ ; ਮਨੁ ਲਾਗਾ ॥ (626-7, ਸੋਰਠਿ, ਮਃ 5)

My mind is attached to the Almighty’s Name.

ਜਮੁ ਲਜਾਇ ਕਰਿ ; ਭਾਗਾ ॥੧॥ (‘ਲੱਜਾਇ’ ਕੱਸ ਕੇ ਬੋਲੋ) (626-8, ਸੋਰਠਿ, ਮਃ 5)

The Messenger of Death has run away in shame. ||1||

ਪ੍ਰਭ ਜੀ ; ਤੂ ਮੇਰੋ ਸੁਖਦਾਤਾ ॥ (626-8, ਸੋਰਠਿ, ਮਃ 5)

Dear Almighty, You are my Giver of peace.

ਬੰਧਨ ਕਾਟਿ ਕਰੇ ਮਨੁ ਨਿਰਮਲੁ ;
ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਰਹਾਉ ॥ (626-8, ਸੋਰਠਿ, ਮਃ 5)

The Perfect Lord, the Architect of Destiny, has shattered my bonds, and made my mind immaculately pure. ||Pause||

ਨਾਨਕ ; ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥ (626-9, ਸੋਰਠਿ, ਮਃ 5)

Guru Nanak says, God is eternal and imperishable.

ਤਾ ਕੀ ਸੇਵ ; ਨ ਬਿਰਥੀ ਜਾਸੀ ॥ (626-9, ਸੋਰਠਿ, ਮਃ 5)

Service to Him shall never go unrewarded.

ਅਨਦ ਕਰਹਿ ; ਤੇਰੇ ਦਾਸਾ ॥ (626-9, ਸੋਰਠਿ, ਮਃ 5)

Your slaves are in bliss;

ਜਪਿ ; ਪੂਰਨ ਹੋਈ ਆਸਾ ॥੨॥੪॥੬੮॥ (626-10, ਸੋਰਠਿ, ਮਃ 5)

chanting and meditating, their desires are fulfilled. ||2||4||68||

ਬਿਲਾਵਲੁ , ਮਹਲਾ ੫ ॥ (819-15)

Bilaaval, Fifth Mahala:

ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ; ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ ॥ (819-16, ਬਿਲਾਵਲੁ, ਮਃ 5)

The hot wind does not even touch one who is under the Protection of the Supreme Almighty.

ਚਉਗਿਰਦ ਹਮਾਰੈ ਰਾਮ ਕਾਰ ;
ਦੁਖੁ ਲਗੈ ਨ ਭਾਈ ॥੧॥ (819-16, ਬਿਲਾਵਲੁ, ਮਃ 5)

On all four sides I am surrounded by Almighty's Circle of Protection; pain does not afflict me, O Siblings of Destiny. ||1||

ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ; ਜਿਨਿ ਬਣਤ ਬਣਾਈ ॥ (819-17, ਬਿਲਾਵਲੁ, ਮਃ 5)

I have met the Perfect True Guru, who has made this arrangement.

ਰਾਮ ਨਾਮੁ ਅਉਖਧੁ ਦੀਆ ;
ਏਕਾ ਲਿਵ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥ (819-17, ਬਿਲਾਵਲੁ, ਮਃ 5)

He has given me the medicine of Almighty's Name, and I enshrine love for the One Lord. ||1||Pause||

ਰਾਖਿ ਲੀਏ ਤਿਨਿ ਰਖਨਹਾਰਿ ;
ਸਭ ਬਿਆਧਿ ਮਿਟਾਈ ॥ (819-18, ਬਿਲਾਵਲੁ, ਮਃ 5)

The Protector Almighty has saved me, and eradicated all my sickness.

ਕਹੁ ਨਾਨਕ , ਕਿਰਪਾ ਭਈ ;
ਪ੍ਰਭ ਭਏ ਸਹਾਈ ॥੨॥੧੫॥੭੯॥ (819-18, ਬਿਲਾਵਲੁ, ਮਃ 5)

Says Guru Nanak, Almighty has showered me with His Mercy; He has become my help and support. ||2||15||79||

ਸਲੋਕੁ ॥ (੨੫੬-੧੩)
Salok:

Prologue: Guru Arjan Dev Ji utters the greatness of Almighty's Name through an incident which took place during Ajamal's death. Ajamal was breathing his last breaths and the angels of death came to seize him based on his committed sins during lifetime. All of a sudden when Ajamal recited Almighty's Name he was rescued by Almighty's angels. The death angels were very upset and they put down the weapons before the Righteous King (Dharamraj) and narrate the incident. After listening the Righteous King (Dharamraj) warned the angels of death;

ਜਹ ਸਾਧੂ ਗੋਬਿਦ ਭਜਨੁ ; ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥ (੨੫੬-੧੩, ਗਉੜੀ, ਮਃ ੫)
Wherever one chants Almighty's name with focused mind and wherever there are gatherings where Almighty's Praises is sung continuesly,

ਣਾ ਹਉ , ਣਾ ਤੂੰ , ਣਹ ਛੁਟਹਿ ;
ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥੧॥ (੨੫੬-੧੩, ਗਉੜੀ, ਮਃ ੫)
the Righteous Judge says, "Don't ever go of even near to that place, O Angel of Death, otherwise neither you nor I will be spared!", which means that Angels of Death are not allowed to even go close to the place where Almighty's Name or Guru's Shabad (Gurbani) is being recited.||1||

ਸਲੋਕ , ਮਃ ੫ ॥ (੫੧੯-੮)
Salok, Fifth Mahl:

ਮਨ ਮਹਿ ਚਿਤਵਉ ਚਿਤਵਨੀ ;
ਉਦਮੁ ਕਰਉ ਉਠਿ ਨੀਤ ॥ (੫੧੯-੮, ਗੂਜਰੀ, ਮਃ ੫)
Within my mind, I think thoughts of Your Praise and strive by rising early, and making the effort.

ਹਰਿ ਕੀਰਤਨ ਕਾ ਆਹਰੋ ;
ਹਰਿ ਦੇਹੁ ਨਾਨਕ ਕੇ ਮੀਤ ॥੧॥ (੫੧੯-੯, ਗੂਜਰੀ, ਮਃ ੫)
Dear Almighty, my Friend, please bless Guru Nanak with the will-power to sing Your Praises. ||1||

ਕੀਰਤਨ ਸੋਹਿਲਾ

ਸੋਹਿਲਾ ; ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ , ਮਹਲਾ ੧ (੧੨-੧੦)

Sohilaa (Almighty Praises), Guru Nanak Dev Ji the first Guru utters in Gauri Dipeki Raag

Prologue: Once at Kartarpur during the afternoon Guru Nanak Dev ji was resting while Bhai Lehna Ji (Guru Angad Dev Ji) was massaging Guruji's feet, suddenly Bhai Lehna ji saw blood from new scratches manifested while Guruji was still on the bed. Upon asking, Guruji said that a Sheppard is walking along with his sheeps within tornful bushes while reciting this Sohila hymn in full concerntration therefore whatever torns that were to hit him are all hitting Guruji as Guruji protects the person who read this Sohila hymn. Therefore Guruji instructed Sikhs to read Sohila just before going to sleep.

During Guru Arjun Dev ji's time a Businessman Sikh requested for his personal and goods protection during his outstation business trips, Guruji added another hymn of Guru Ram Das Ji and one of his own and told the Sikh to read before going to sleep every night.

੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੧੨-੧੦)

There is only one Almighty without duality (Eak), life within the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad) means the Almighty who is the life form of all is obtainable only with the Guru's grace.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ; ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥ (੧੨-੧੧, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

In the true congregation form of house where the Creator's (Almighty) praises are uttered and contemplated.

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ;
ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥ (੧੨-੧੧, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

In true congregation house sing the praises hymns of Almighty and remember the Creator Almighty. ||1||

ਤੁਮ ਗਾਵਹੁ ; ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥ (੧੨-੧੨, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

Sing the praises of the Fearless Almighty.

ਹਉ ਵਾਰੀ ;
ਜਿਤੁ ਸੋਹਿਲੈ , ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥ (੧੨-੧੨, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

I sacrifice myself upon such praises which bring eternal happiness. ||1||Pause||

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ; ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥ (੧੨-੧੩, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

When Almighty is remembered everytime only then the bestower Almighty is seen. In other words, Almighty will grace with His sight.

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ;
ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥ (੧੨-੧੩, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

Almighty's gifts are beyond valuation; how can ever one know the end of such Almighty. ||2||

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ; ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥ (੧੨-੧੪, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

The death has been pre-determined, therefore join the true congregation and sing Almighty's praises while renouncing worldly material.

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ;
ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥ (੧੨-੧੪, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

Dear friends, give me your blessings, so that I meet my true master (Almighty) ||3||

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ; ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥ (੧੨-੧੫, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

The invitation of death is distributed to all and such invitations are received by people every day.

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ;
ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥ (੧੨-੧੬, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

Remember Almighty who invites, Guruji says such that the Almighty may bless such a day of self-realisation. ||4||1||

ਰਾਗੁ ਆਸਾ , ਮਹਲਾ ੧ ॥ (੧੨-੧੬)

Guru Nanak Dev Ji the first Guru utters in Raag Aasaa

ਛਿਅ ਘਰ , ਛਿਅ ਗੁਰ ; ਛਿਅ ਉਪਦੇਸ ॥ (੧੨-੧੬, ਆਸਾ, ਮਃ ੧)

There are six shastras representing schools of philosophy (Sankh, Niaye, Visesak, Mimasa, Petanjal & Vedanth) with the six composers (Kepal, Kanbhuk, Gotam, Jemani, Sessh & Viaas), and six sets of teachings.

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ; ਵੇਸ ਅਨੇਕ ॥੧॥ (੧੨-੧੭, ਆਸਾ, ਮਃ ੧)

However Almighty alone is the Guru (Teacher) of all teachers, who has been defined differently by scholors but all forms reflect Almighty himself. ||1||

ਬਾਬਾ ; ਜੈ ਘਰਿ , ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥ (੧੨-੧੭, ਆਸਾ, ਮਃ ੧)

Dear brother, in the house of the true congregation where creator's (Almighty) praises are uttered.

ਸੋ ਘਰੁ ਰਾਖੁ ; ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥ (੧੨-੧੭, ਆਸਾ, ਮਃ ੧)

Keep yourself (being) in such a house; where you (being) shall obtain honour. ||1||Pause||

ਵਿਸੁਏ ਚਸਿਆ , ਘੜੀਆ ਪਹਰਾ ;
ਥਿਤੀ ਵਾਰੀ , ਮਾਹੁ ਹੋਆ ॥ (੧੨-੧੮, ਆਸਾ, ਮਃ ੧)

Guruji explains why there are many different believes when Almighty is one. One Visaa is equivalent to 15 eye flickers, 15 Visaa equals to 1 Chesa, 30 Chesa equals 1 Pal, 60 Pal equals 1 Gheri, 8 Gheri equals 1 Pehar (3hours), 8 Pehar equals to 1 day & night, there are 15 Thith, 12 Mah (month) and 6 seasons in a year;

ਸੂਰਜੁ ਏਕੋ ; ਰੁਤਿ ਅਨੇਕ ॥ (੧੨-੧੮, ਆਸਾ, ਮਃ ੧)

The Sun remains the same through all the 6 seasons in a year.

ਨਾਨਕ ਕਰਤੇ ਕੇ ; ਕੇਤੇ ਵੇਸ ॥੨॥੨॥ (੧੩-੧, ਆਸਾ, ਮਃ ੧)

Guruji says in tha same manner the creator (Almighty) is one; the constume, love and believes are different. ||2||2||

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥ (੧੩-੧)

Guru Nanak Dev Ji the first Guru utters in Raag Dhanaasaree

(Prologue: Guru Nanak Dev Ji once went to Jaganath during which the Arti (devotion) wads being performed. All the Pandits enquired why Guruji did not join to perform Arti before the Almighty at the temple, Guruji then said through the following hymn that I perform Arti before Almighty in a manner that the Arti is performed all the time.

ਗਗਨ ਮੈ ਥਾਲੁ , ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ;
ਤਾਰਿਕਾ ਮੰਡਲ , ਜਨਕ ਮੋਤੀ ॥ (੧੩-੧, ਧਨਾਸਰੀ, ਮਃ ੧)

The sky is the plate in which the sun and the moon are the lamps. The stars and their orbs are the studded pearls.

ਧੂਪੁ ਮਲਆਨ ਲੋ , ਪਵਣੁ ਚਵਰੋ ਕਰੇ ;
ਸਗਲ ਬਨਰਾਇ , ਫੂਲੰਤ ਜੋਤੀ ॥੧॥ (੧੩-੨, ਧਨਾਸਰੀ, ਮਃ ੧)

The fragrance of sandalwood in the air is the incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You (Almighty), Dear life form of all. ||1||

ਕੈਸੀ ; ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ; ਤੇਰੀ ਆਰਤੀ ॥ (੧੩-੩, ਧਨਾਸਰੀ, ਮਃ ੧)

How can one perform your devotion? Dear Almighty, the vanisher of birth and death, such is your devotion.

ਅਨਹਤਾ ਸਬਦ ; ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥ (੧੩-੩, ਧਨਾਸਰੀ, ਮਃ ੧)

The limitless hymns are heard consistently with the sound of musical instruments. ||1||Pause||

ਸਹਸ ਤਵ ਨੈਨ , ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ;
ਸਹਸ ਮੂਰਤਿ , ਨਨਾ ਏਕ ਤੁੋਹੀ ॥ (੧੩-੩, ਧਨਾਸਰੀ, ਮਃ ੧)

In your universal form you have thousands of eyes, and in your formless form you have no eyes; in your universal form you have thousands of physical form, and in your formless form you have no particular form.

ਸਹਸ ਪਦ ਬਿਮਲ , ਨਨ ਏਕ ਪਦ ;
ਗੰਧ ਬਿਨੁ , ਸਹਸ ਤਵ ਗੰਧ ; ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥ (੧੩-੪, ਧਨਾਸਰੀ, ਮਃ ੧)

In your universal form you have thousands of feet and in your formless form you have no feet. In your universal form you have thousands of noses and in you formless form you have no nose. My intellect is fasinated by your amazing reality. ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ; ਜੋਤਿ ਹੈ ਸੋਇ ॥ (੧੩-੫, ਧਨਾਸਰੀ, ਮਃ ੧)

Almighty, your existence as the form of life is within all and you are the life of all.

ਤਿਸ ਦੈ ਚਾਨਣਿ ; ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥ (੧੩-੫, ਧਨਾਸਰੀ, ਮਃ ੧)

By this Illumination, that Light is radiant within all.

ਗੁਰ ਸਾਖੀ ; ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ (੧੩-੬, ਧਨਾਸਰੀ, ਮਃ ੧)

On acceptance of Guru's teaching in Antahkaran, the light of knowledge illuminates within.

ਜੋ ਤਿਸੁ ਭਾਵੈ ; ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥ (੧੩-੬, ਧਨਾਸਰੀ, ਮਃ ੧)

The devotion which pleases Almighty is the most supreme devotion. ||3||

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ , ਲੋਭਿਤ ਮਨੋ ;
ਅਨਦਿਨੋੁ , ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥ (੧੩-੬, ਧਨਾਸਰੀ, ਮਃ ੧)

The lotus feet dust of Almighty is the form honey in which mind form of bee is attaracted; entirely during the day and night I thirst for such dust of Almighty's feet.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ , ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ;
ਹੋਇ ਜਾ ਤੇ , ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥ (੧੩-੭, ਧਨਾਸਰੀ, ਮਃ ੧)

Guruji prays, be merciful upon me and bless me with such water; by which my mind is permenantly attached with your (Almighty) name. ||4||3||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥ (੧੩-੮)

Guru Ram Das Ji the fourth Guru utters in Raag Gauree Purbee

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ;
ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥ (੧੩-੮, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

The body form of village is fully occupied by lust and anger, upon meeting the Guru all desires are vanished.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ , ਗੁਰੁ ਪਾਇਆ ;
ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥ (੧੩-੯, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

Based on pre-ordained destiny, I have met with the Guru; my mind's concentration is focused on Almighty's love. ||1||

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ; ਪੁਨੁ ਵਡਾ ਹੇ ॥ (੧੩-੯, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

Folding of hands where palms are pressed together; this is an act of great merit.

ਕਰਿ ਡੰਡਉਤ ; ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥ (੧੩-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

Bow down before Him in a posture which involves eight body parts (2 feet, 2 hands, 1 chest, 1 forehead, 1 mind and 1 speech) touching the ground; this is an act of great merit. ||1||Pause||

ਸਾਕਤ ਹਰਿ ਰਸ , ਸਾਦੁ ਨ ਜਾਣਿਆ ;
ਤਿਨ ਅੰਤਰਿ , ਹਉਮੈ ਕੰਡਾ ਹੇ ॥ (੧੩-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

The manmukh (the one who adopts the mind as the leader) is ignorant about the taste of Almighty's name; within them the thorn of egotism exists.

ਜਿਉ ਜਿਉ ਚਲਹਿ , ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ;
ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥ (੧੩-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

Upon observing Almighty's beloved walk in bliss, they (mammukh) are hurt by the egotism thorn which pierces them; during death they have to suffer as the Messenger of Death smashes his club against their heads. ||2||

ਹਰਿਜਨ , ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ;
ਦੁਖੁ ਜਨਮ ਮਰਣ , ਭਵ ਖੰਡਾ ਹੇ ॥ (੧੩-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

The Almighty's servants stay immersed in Almighty's name who is life within all; the pains of birth and death is vanished.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ;
ਬਹੁ ਸੋਭ ਖੰਡ , ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥ (੧੩-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

The ones who obtain the eternal universal protector Almighty; their praises are throughout all the worlds and sphere. ||3||

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ;
ਹਰਿ ਰਾਖੁ ਰਾਖੁ , ਵਡ ਵਡਾ ਹੇ ॥ (੧੩-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

(Guruji demonstarates the method of prayer) I am your (Almighty) poor and humble servant; protect me from the worldly ocean and keep me in your sanctuary as you are the greatest among the greatest.

ਜਨ ਨਾਨਕ , ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ;
ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥ (੧੩-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

Guruji says that Dear Master, this servant's physical body support is only your name and with your name alone my mind has adopted happiness. ||4||4||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ (੧੩-੧੪)

Guru Arjun Dev Ji the fifth Guru utters in Raag Gauree Purbee

ਕਰਉ ਬੇਨੰਤੀ , ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ;
ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥ (੧੩-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Through speech utter humbly, through ears listen to Almighty's praises; and with body serve the saints as this life time is the opportunity to earn.

ਈਹਾ ਖਾਟਿ ਚਲਹੁ , ਹਰਿ ਲਾਹਾ ;
ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥ (੧੩-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Through the earning of good deeds and recitation of Almighty's name in this world; the stay in the next world shall be in happiness. ||1||

ਅਉਧ ਘਟੈ ; ਦਿਨਸੁ ਰੈਣਾਰੇ ॥
ਮਨ ; ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥ (੧੩-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

The life time (age) is reducing by days and nights. Dear Mind, meet the Guru to resolve all your matters within this life time. ||1||Pause||

ਇਹੁ ਸੰਸਾਰੁ , ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ;
ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ (੧੩-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

This world is filled with desire and doubts; only the one with ultimate knowledge (Brahm Giani) has managed to swim across.

ਜਿਸਹਿ ਜਗਾਇ , ਪੀਆਵੈ ਇਹੁ ਰਸੁ ;
ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥ (੧੩-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Only those who are awakened from the sleep of attachment and given the essence of His Name by the Almighty know the unuttered reality of Almighty. ||2||

ਜਾਕਉ ਆਏ , ਸੋਈ ਬਿਹਾਝਹੁ ;
ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥ (੧੩-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Purchase only that for which you have come into the world and through the Guru purchase Almighty's name and reside it within your mind.

ਨਿਜ ਘਰਿ ਮਹਲੁ , ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ;
ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥ (੧੩-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

The own-self (the real-self, Atma) form shall be attained naturally with happiness; and there shall be no participation in the reincarnation cycle. ||3||

ਅੰਤਰਜਾਮੀ , ਪੁਰਖ ਬਿਧਾਤੇ ; ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥ (੧੩-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Dear Knower within all, the bestower of all; please grant my mind's faithful wish.

ਨਾਨਕ ਦਾਸੁ , ਇਹੈ ਸੁਖੁ ਮਾਗੈ ; (ਮਾਂਗੈ ਬੋਲੋ)
ਮੋਕਉ , ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੪॥੫॥ (੧੩-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Guruji says that I as a servent ask for this happiness; let me be the dust of the feet of the Saints. In other words, never separate me from the true congregation. ||4||5||

ਸਲੋਕੁ ॥ (੮-੧੦)

Selok:

ਪਵਣੁ ਗੁਰੂ , ਪਾਣੀ ਪਿਤਾ ; ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ (੮-੧੦, ਸਲੋਕੁ)

The Air is great (Guru) as all the life-forces (Pran) is supported by air, air is the teacher (Guru) as through air the speech is created by which Guru's hymn travels, water is the universal father as through water the entire universe is created and earth is the universal mother who carries everyone over it just like a mother who carries around her child.

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ , ਦਾਈ ਦਾਇਆ ;
ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ (‘ਜਗੱਤੁ’ ਨਹੀਂ ਪੜਣਾ) (੮-੧੧, ਸਲੋਕੁ)

The male caretaker (Daya-who takes care and play around with a child) who stays along the whole day playing with a child, the female caretaker (Dayi) who feeds and put a child to sleep in the absence of the mother, in the same manner day time is the male caretaker who encourages jeev to play around performing worldly duties and night is the female caretaker who puts everyone to sleep. The entire universe form of child is being playing around and being watched closely.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ; ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ (੮-੧੧, ਸਲੋਕੁ)

The good deeds form of goodness and evil deeds form of badness is then contemplated before the rightous king (Dharamraj) by appointing the day and night (Chiter Gupt) as the witness who reads out all the deeds perform during the lifetime.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ; ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ (੮-੧੨, ਸਲੋਕੁ)

What is near and whatever is far depand on the fruits (returns) of the individual deeds, some are honoured by the rightous king (Dharamraj) and some are dishonoured however based on deeds (karma) the reincarnation cycle never ends.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ; ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (ਮਸੱਕਤਿ ਬੋਲੋ) (੮-੧੨, ਸਲੋਕੁ)

The one who concentrated on Almighty's name means remembered Almighty's name also meditated and strived desirelessly (Niskaam) service in this life time.

ਨਾਨਕ , ਤੇ ਮੁਖ ਉਜਲੇ ; ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ (੮-੧੨, ਸਲੋਕੁ)

Guruji says that those are glorified and with their discourses incountable amount of people is released from the worldly attachments means the rememberance of Almighty's name is the most superior compare to all other practices.

Guruji begin Japji sahib with the greatness of Almighty' name and ended with the notation of the Almighty's name greatness.